THE CHURCHMAN.

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POETRY.

For the Churchman.

CAROLS OF THE SPRING.

IV. THE EARLY DEAD.

ADDRESSED TO A BROTHER IN AFFLICTION.

Oro supplex et acclinis
Cor contritum, quasi cinis
Gere curam mei finis.

There's a sound of mourning, brother,
Where sweet peace was wont to reign;
One was called, and then *another*—
Death came once, and came again:
Sadly, in the dreamless slumber
Of the quiet grave they fell;
Darkly, with the countless number
Of the early dead they dwell.

We have sorrow'd with thee, brother!
For the loved—the lost—the dead;
It is well, we would not smother,
Grief so pure, so hallowed;
It is good to weep when sadness
Brings its own most precious balm;—
Grief resigned, and tearful gladness,
Hope 'midst mourning, bright and calm.

They are gone to heaven, brother!—
Christian father, dry your tears;
They were CHRIST'S, O Christian mother!
CHRIST'S alone from earliest years—
His by word and sign baptismal,
His by grace in baptism given,
From earth's deserts, cold and dismal,
He has taken them to heaven.

In the verdant spring time, brother,
In the holy weeks of Lent,
To one bright one, and another,
Was the Saviour's summons sent.
From the sunshine and the flowers,
From the vigil fast and prayer,
They are gone, to fadeless bowers,
Free, for aye, from sin and care.

We shall meet them there, my brother!
Christian father, dry your tears;
They were CHRIST'S, O Christian mother,
CHRIST'S alone from earliest years.
To the father-land above us,
He has called them—weep no more;
Think ye that our children love us
Less, because their pains are o'er?

Easter Even, 1841. B.

BISHOP SEABURY'S INVITATION TO UNION.

An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions in the United States of America. By a Member of the Episcopal Church.

> We took sweet counsel together, and walked unto the House of GOD in company. DAVID.
>
> Now I beseech you, Brethren, by the name of our LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. ST. PAUL.

(Printed in the year 1790.)

(Continued.)

6. There is only one objection more to extempore prayer in public worship, which I shall, at this time, mention, and that is, that it symbolizes too much with the Papists, and that in a very faulty particular.

It has always been made an objection to the Church of Rome that her public service and offices are in Latin—a language which the people do not understand; and I do not see how she can get over the objection, since it seems necessary, if the congregation are to offer up to GOD a reasonable service, they should by all means understand the language in which it is performed. I suppose that the objection does not lie against *Latin* considered merely as a language, but as a language not generally understood; and, that if the congregation did understand Latin, there would be no impropriety in having public prayers in that language.

It hurts me to make remarks which may appear invidious. But I will submit it to any competent judge (not excepting a Presbyterian of candor) who has attended on any considerable variety of ministers, who use the extempore mode of public prayer, Whether they do not frequently introduce sentences and phrases in their prayers, which there is the highest probability a great part of the congregation do not understand, and which they cannot understand without explanation, or reflection? And while one of these unintelligible phrases employs their power of investigation, the minister is gone on, GOD only knows how far; and so, a large part of the prayer, because they could not attend to two things at once, becomes as unintelligible as the hard words he had uttered some time before. Now this is downright *Latin*, as much so as if it had been picked from the Mass-book.

It is so far from being improbable that this should ever happen, that in a country where there are a considerable number of ministers who use the extempore method, it would be very strange indeed if it never did happen. Only figure to yourself a young man, just set loose from college, smitten with the vanity of praying well, and thinking to recommend himself by florid expressions, quaint phrases, scholastic distinctions, and grammatical precision—exhibiting his utmost efforts before a country congregation—I will not except even a city one—and if he does not more or less pray in *Latin*—as unintelligible as a popish *Ave*—I am no judge of young extempore prayer-makers.

It cannot seem foreign to my subject, if I here mention another source of obscurity in extempore prayers; and that is the absurd custom some of your ministers have fallen into, of addressing declamatory speeches, rhetorical flourishes, and historical narrations, to Almighty GOD, instead of pouring out the devout supplications of penitent hearts before him.

I do not mention these as the faults of every minister among you, nor of every young minister, but as matters that sometimes do happen, and which therefore call for redress; and which nothing but a good form of prayer can effectually remedy.

It may be observed in reply, that all I have said about the obscurity of extempore prayers, depends on circumstances which may, or may not happen; and I confess it: yet they are circumstances which it is next to impossible should not happen, and therefore it is necessary to guard against them.

But the difficulty of understanding extempore prayers does not arise merely from the imprudence of the minister; their very nature renders them less intelligible than forms. The congregation must watch for the words, for they know not what is to come. They must then attend to their coherence, ascertain their meaning, and determine on their propriety, before they can, as reasonable, devout Christian worshippers, offer them up to Almighty GOD. If any thing drop from the minister which a person does not approve, it makes a gap in the prayer; if any thing which he does not understand, it is to him an unknown language. This I suppose to be the reason why there is no *Amen* said at the conclusion of the prayer—some things are disapproved, some are not understood; and it is thought best to let the prayer go, and shift for itself—it has their minister's sanction, and they hope that will do.

Now all this is remedied by a good form. The people can examine it at their leisure, and make themselves acquainted with its matter and spirit; so that when they come to church to pay their joint homage and adoration to their Almighty Creator—the GOD of their salvation—Father, Son, and Holy Ghost—with humble, contrite hearts, to confess their sins, and implore his mercy; to celebrate his divine majesty, and make their supplications before him; they have nothing to do but to attend to the matter and spirit of their prayers, and to keep the heart engaged in the solemn and sublime service in which their body is employed. Neither the imprudence of a young man, nor the bad principles of one that is involved in error, nor the infirmities of the aged or diseased, can corrupt the purity of their prayers, or sully the sacred offices of their religion.

And should any difficulty arise with the weak and more illiterate, they can always avail themselves of the advice and assistance of their minister, or of their more understanding brethren; and, by their help, obtain a competent knowledge of the whole system of the public liturgy, and of the intention of its component parts, and of the expressions by which its meaning is conveyed.

In this way Christian congregations may be enabled to worship GOD, in their joint or social capacity, with understanding and devotion—in body and in spirit, in unity of heart and of mind, and in uniformity of external gesture and behaviour; and how it can otherwise be done to the same advantage, I see not.

Thus I have delivered my sentiments on two of the principal points of distinction between the Episcopal Church on the one side, and the Presbyterians and Independents on the other, viz., The government of the Christian Church, and its mode of worship. On both subjects I have spoken with freedom; on the latter, perhaps, with more freedom than will be agreeable to gentlmen who are attached to the extempore mode of public worship. My apology is, that it is now a long time since the clamor against forms of prayer was set agoing; that it has, with only occasional intermissions, been continued ever since; that the whole force of sophistry, as well as all the artillery of reviling language, has been diligently employed against the Church which enjoined them: That, on the other side, the highest eulogiums on extempore prayers in public worship, which their admirers could invent, have been published and republished, echoed and re-echoed, vended, repeated, and retailed, till the subject seems pretty well worn down. In defence of forms of prayer, though many excellent treatises and tracts have been published, abounding with solid sense, strong arguments, and Christian piety; yet the minds of the beguiled people for whose information they were written, were so fettered with prejudice, poisoned with misrepresentation, and hoodwinked by the undue influence and overbearing authority of their ministers, every one of whom had the power of a little Pope in his parish, that they either would not read, or would not consider—Fed with Calvinism and extempore prayers till they were gorged, they could not hunger or thirst for any thing better.

It is a happiness that prejudice, in being handed down from generation to generation, will at last be dissipated by the gradual influence of the rays of truth, which, little by little, will find their way into the mind. It is also a happiness that the undue stretch of power, and over-exertion of influence, commonly work their own destruction. Human nature, though it bear much, will eventually feel and assert its own right to freedom, both of mind and body.

That, at the present period, the prejudices of the Presbyterians and Independents in America against the government and liturgy of the Episcopal Church are much abated; and the despotic authority, and reputation of infallibility, in which their ministers have long triumphed, are a good deal declined, must be evident to every careful observer. We hope the time is come when free inquiry in religion, as well as in politics, shall have its *free* course. To this free inquiry into the government of the Christian Church, and the best mode of conducting its public worship, it is the design of this address (as has been already announced) to invite, more particularly, the ministers and congregations of the Presbyterian and Independent persuasions in this country. The author does not mean this invitation as a challenge to a public dispute. Had *that* been his intention, he would not have withheld his name. But he does earnestly desire that the gentlemen to whom this address is made, would seriously and candidly review the grounds of the difference between them and the Episcopal Church: And he persuades himself, if they do, they will find abundant reason to correct that judgment on the subject, which, he apprehends, education and partial examination have induced them to make; and will then be ready, on liberal and catholic principles, to form a coalition with the Episcopal Church—an event devoutly to be wished by all good men.

He, therefore, thought it right to express himself without reserve, when treating on the government of the Church, and the mode of divine service, or public worship in it: Not with a design to irritate, but to convince those gentlemen, that the Church has, at least the appearance of, strong arguments for her mode of government; and that her mode of worship, by a form of Common-prayer, is not that mean, low, drivelling contrivance which they have been too apt to consider it: But that it is founded, most probably, on apostolical authority—most certainly in true and accurate knowledge of human nature. And also, that their own plan of Church government is essentially deficient in the origin of its authority, and consequently in all spiritual powers.—That their scheme of conducting public worship, by extempore prayers, not only does not deserve the high encomiums that have been lavished on it, but is actually absurd in itself, betrays great ignorance of human nature, and is, on all sides, open to the impressions of fair argument, and to the keen shafts of ridicule and satire.

There are several reasons which ought to induce considerate people of all denominations to attempt the accomplishing of an uniformity of religion throughout the United States of America, both as good citizens and as good Christians. The greater the unity of the Americans in religion, the greater, probably, will be their unity in political sentiments and conduct. However detrimental parties in the state may be in themselves, they are always most so, when inflamed by religious animosity; and while opposite or discordant schemes of religion prevail in a country, however friendly their general intercourse may be, there is always some danger of religious dissensions breaking out, on particular occasions. At best, religious distinctions will make some difference of interests, and prevent the people from cementing so cordially as they otherwise would do. If unity in religion should not entirely prevent all parties in the state, yet it would probably be some restraint upon their violence: At least it would prevent religious animosity from adding fuel to the flame. I know it is the opinion of some people, that differences in religion are a security to public and political liberty; because the different denominations will watch each other, and counteract the encroachments that any particular denomination may be disposed to make.

There are some reasons that appear to militate against this theory. It seems to make the security of political freedom depend on the disunion of the people in religion, and represents it not as any thing real, and good in itself, but as merely depending on the struggles for power, and so only good *per accidens*, as it prevents any one party of a divided people from encroaching on the rest. But it is forgotten that if the people were not divided, there would be no discordant interests, and consequently no temptations to encroachments.

That different religious denominations watch each other with a jealous eye, is allowed; and while they have separate interests, it is owned this is a security to political liberty. But take away the distinction, and though their jarring interests and jealousies would happily cease, political liberty would remain the same. Besides, there is great danger lest the public good should suffer from this jealous opposition of different religious denominations. A measure calculated to do service to the public may be defeated, because it is patronised by a particular denomination; or, because their opponents think it may eventually be of benefit to them. In the violence of party, public good is oftener the cry, than the object. A good citizen would wish to get rid of all party in the state, that the public good might solely be regarded; and will, therefore, join his influence to promote uniformity in religion, that at least one source of party may be cut off.

(*To be continued.*)

From "The European," March 19th, 1841.

HOUSE OF LORDS—MONDAY.

St. Sulpice.

The Bishop of Exeter brought forward his motion for an address to her majesty, praying that she would not give the royal assent to the ordinance of the Governor-General and Council of Canada, respecting the transfer of the revenues arising from the seignories of Montreal to the seminary of St. Sulpice. The Right Rev. prelate having adduced evidence to show that the seminary had no legal claim to the property conferred upon it by the ordinance, went into a series of details showing the value of the property enjoyed by the ecclesiastics of St. Sulpice under sufferance from the crown. By the valuation of competent judges, the seignories and other property could not be less than £520,000, besides a large tract of land in the neighborhood of the Blue Mountains. As money in Canada is worth six per cent., it followed that the annual income proposed to be conferred, in perpetuity, on the seminary, was fully over £30,000. This immense income was munificently given away by this ordinance, for the purpose of sustaining for ever the Roman Catholic religion in the colony—an income equal to one third of the whole revenue of Lower Canada, and being seven times the amount given to the Protestant clergy of that province—and not given permanently, but to drop off as the present incumbents die away. This ordinance, in fact, would enable the ecclesiastics of St. Sulpice to plant the standard of the Roman Catholic Church throughout the colony, and the whole measure could only be considered as one calculated to papalise Lower Canada. The Right Rev. prelate contended that the establishment of a corporation of popish ecclesiastics was contrary to the fundamental law of England; and an ordinance creating such a corporation was illegal, because the council which passed it exceeded the powers which were entrusted to their discretion.

The Marquis of Normanby opposed the motion, contending for the legality of the ordinance, which was within the limit of the powers granted by parliament two years ago. It was to be remembered that this was a matter of bargain with the seminary, which had performed their share of the agreement on the faith of receiving the equivalent proposed by the ordinance which the Right Rev. prelate now called upon their lordships to disallow, and thus perpetrate a gross injustice against the seminary of St. Sulpice. He denied that the valuation of the seignories, as quoted by the Right Rev. prelate, was correct; it was greatly exaggerated; and when it was recollected that these ecclesiastics spent only about £100 a year on themselves, and gave away 47 per cent. of their whole income in charity, he did not think they were parties with whom a very hard bargain should be driven. The Right Rev. prelate appeared to be laboring under the mistake that their lordships were legislating for a Protestant colony, which was not the case, for it should not be lost sight of, that in Canada the Roman Catholic was the established religion. This had not escaped the attention of former statesmen, for Lord North, the favorite minister of George the Third, had recognized the Roman Catholic as the established Church of Canada, and on one occasion had said, "What consequence is it what religion may be established in a colony, if it only makes the people happy?" This was a sentiment which his noble friend near him (Viscount Melbourne) would scarcely venture to give utterance to in these degenerate days. The noble lord charged the Right Rev. prelate with misquoting documents, or rather with stopping in a quotation at a point where, if he had read the very next sentence, the house would have seen that the quotation had nothing to do with the purpose for which it was quoted.

The Bishop of Exeter here said he had read the next sentence.

The Marquis of Normanby said he had not heard him read it, though closely attending, nor had it been heard by any of his noble friends near him. It was also remarkable that the words were not given in any newspaper except one, to which the Right Rev. prelate had probably communicated his documents. The noble marquis concluded by calling on their lordships to confirm, by a large majority, an ordinance which would give great satisfaction to a people who had doubtless erred, but who had severely suffered for their error.

The Earl of Ripon could not understand upon what grounds the Right Rev. prelate called upon them to disallow this ordinance. If their lordships wished to preserve peace and harmony in Canada, they would not act upon the principles laid down by the Right Rev. prelate. With respect to the part he (Lord Ripon) had taken, he could only say that he found the seminary in the possession of those privileges which this ordinance proposed to give them, and he had never heard the slightest objection made to those privileges on the ground of their belonging to a Catholic seminary. If this ordinance was an abandonment of the rights of the crown, he must say, although he might have preferred his own plan, that he was equally guilty with the framers of it.

The Duke of Wellington said that whatever might have been done with this property, there could be no doubt but the most ample provision should be made for the equitable rights of the seminary of St. Sulpice. When this question was before the house last week, he was not aware, or rather had forgotten, what had previously taken place upon similar occasions. He must have known these matters, for he was a member of the government when those respecting St. Nicholas took place, but he was not aware that he was in that instance a party to establishing an ecclesiastical corporation. Yet such it certainly was; and he could not, therefore, stand upon the ground which he had taken on a former evening, nor could he vote for the address proposed by the Right Rev. prelate.

The Bishop of Exeter replied, and declared that he would not divide the house, inasmuch as the noble duke had said that the decision of that night, whatever it might be, would not prevent the whole question from becoming the subject of future consideration. He would say, before sitting down, that the Roman Catholic religion in Canada was not the established Church of that colony, for in all the instructions sent out to governors of Canada, from the year 1775 up to the present time, including those given to Lord Sydenham, it was specified that the Roman Catholic religion was only tolerated, and could in nowise be considered as the established Church. With respect to the charge made by the noble marquis, as to his not having quoted correctly from a document, he must say, in his own justification, that he had given his document to the reporter of the *Times*, the only paper which gave the words he was charged with omitting, and since the commencement of that debate he had received a letter from the reporter stating that he had the words on his notes. (The Right Rev. prelate attempted to read the note, but was stopped by loud cries of Order.")

The Marquis of Normanby asked the Right Rev. prelate in what instance he had ever called the Roman Catholic Bishop by the title of Bishop? There was no record in the public offices in which he had done so, and yet the Right Rev. prelate had made a grave charge against him for so doing, forgetting that it had really been done over and over again by Lord Bathurst and others.

The Bishop of Exeter said he had done so in the votes, where a sum was always put down as paid to the Bishop of Canada.

The Marquis of Normanby said that this was always the case, and always had been the case in previous years, and under all previous governments.

The Bishop of Exeter then withdrew his motion, and the house adjourned.

"PROGRESS OF UN-'RESERVE.'

"Among the works recently announced in England, is the following: 'Primitive Christian Worship, or the Evidences of Holy Scripture and the Church, concerning the Invocation of Saints and Angels, and the Blessed Virgin Mary. By J. E. Tyler, B. D., late Fellow of Oriel College, Oxford.' We trust the call for this new Oxford work in this country among all good Catholics, will be importunate. Might not a "Catholic or Universal Primitive Society" be formed for establishing a power-press at New York, for the speedy re-publication of fac similes of all works of this kind, at the earliest possible moment! We hope the suggestion may have due weight with those who control the destinies of Oxfordism."

So far as this exceedingly facetious paragraph from the "Western Episcopal Observer" means any thing, it would seem intended to insinuate that this "new Oxford work" favours the invocation of Saints and Angels and the Blessed Virgin Mary; and by *parity* of reasoning, that such is the tendency of all new Oxford works. Our readers well know better; our correspondent, "A Country Parson," having lately given a specimen of Mr. Tyler's work, in a note to one of his communications. It *does* show, by a close examination of the evidence of Holy Scripture and primitive Antiquity, as far down as the Council at Nicea, that the Popish doctrine and practice in this matter are without a vestige of authority; and therefore are not Catholic, or primitive, or Apostolical. It shows moreover from the highest Popish authorities, how gross is their corruption on this point, a canonised Cardinal for instance, Bonaventura, (to cite no other,) daring to pervert the whole book of Psalms so that the sixty-seventh Psalm, exempli gratia, opens thus: "Let Mary arise, and let her enemies be scattered!" Now the editors of this "Observer," (there are no less than five,) either knew what the book was of which they wrote, or they did not. If they did not, they had better said nothing about it. If they did, they misrepresented the subject, and misinformed their readers. On whichever horn of the dilemma they have hung themselves, they are condemned as unsafe guides.—*Banner of the Cross.*

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—As a Churchman, I loathe every thing that has a tendency to mar the peace of our holy apostolical body. The Church is now celebrating the glorious triumph of her adorable LORD over death, hell, and the grave; and I confess I feel reluctant to turn away even for a moment from the strains of melody that seem to have been "caught near heaven's door." But I cannot help expressing my approbation of the discussion now going on, through the columns of your independent journal, between "A Layman," "Another Layman," and "A Presbyter;" in regard to our Missionary Society. Whatever others may think, to my mind a more appropriate season could not have been chosen for bringing this important subject before the Church.

You are aware, Mr. Editor, that the Board of Missions will be in session in a few weeks. The members of that highly respectable body will doubtless be called upon to answer the repeated and loud calls for reform in our missionary operations, or else demonstrate to the Church the wisdom of the present arrangements. Sir, our Missionary Society is but of yesterday, is it strange that its organization should be imperfect? Has Pope Gregory thrown the mantle of infallibility over our every action as a Church? Why, sir, it is but a few months ago that one of our bishops, upon being asked by a layman how a particular canon read, replied, "Indeed, sir, the canons have undergone so many alterations lately, that I hardly know how they read or what they mean." And shall so grave and learned a body as our General Convention not deem it sacrilegious to alter these monuments of the mighty and the sainted dead; and because a few of the clergy and laity presume to throw out some kindly suggestions for the consideration of the Church, such as a curtailment of the salaries of the two secretaries, why, forsooth, certain gentlemen are almost "thrown into convulsions," and tell us that we are sowing "schism" in our "peaceful body." I mean no disrespect to either of the present incumbents; I honor their offices, and I love them as children of my Father's "household;" but I ask the question, and I put it to the conscience of every Churchman; if two clergymen of our Church, every way qualified to perform the duties of the Foreign and Domestic Departments of the Missionary Society, can be found, *who will be satisfied with one thousand dollars* per annum, why should the Board of Missions not accept their offers? "Another Layman" has asserted in the most unequivocal terms that the "rare business qualifications" of the Domestic Secretary consists in the supervision of an efficient and faithful assistant—that the labor is "purely mechanical"—that the many tedious statistical accounts published from time to time—in a word, that all the "arduous duties" of this department are discharged by the assistant for only $600 per annum. Now, sir, I have no doubt that there are not a few men in our Church who will assume the *responsibilities* of either office for $1000 or $1500.

As for the "Spirit of Missions," the hobby which "A Layman" so clownishly mounted, and which "Another Layman" with his huge battle-axe so completely demolished, I have only one word to say. It would be both economy and benevolence to put that entire business into the hands of a trustworthy layman, subject to the control of the two committees. It was a work of supererogation when it was "dragged" into the office, and I think it has a deadening influence upon any clergyman's mind to be continually balancing the accounts of such a periodical. One word more, and I have done. I only wish to beg you, Mr. Editor, not to suppress this discussion. A spirit of inquiry has been awakened in the minds of many in regard to our Church operations, in consequence of late developments, where, before, nought but apathy prevailed. All intelligent persons are prepared to abide the decision of the Board of Missions. The verdict of the Church will be the law of all sound Churchmen.

A MEMBER OF THE MISSIONARY SOCIETY.

For the Churchman.

A. Come and hear our Presbyterian preacher to-night.

B. I would be happy to comply with your request, could I do so conscientiously.

A. *Conscientiously!* you are certainly jesting.

B. Seriously, I am *not* jesting.

A. What has conscience to do with your going to our meetings?

B. I will tell you in few words: I am convinced, by arguments that are satisfactory to my own mind, that CHRIST established, when he was upon earth, *one* Church; that he delegated authority to his apostles to govern that Church and to transmit their authority to their successors, and that no man can rightfully exercise any authority in the Church which has not been derived from CHRIST by apostolical succession. Presbyterians do not pretend to derive the authority of their preachers through the bishops, as the successors of the apostles, and I cannot, therefore, recognize them as the accredited ambassadors of CHRIST.

A. Supposing yourself to be correct in the opinions you have just stated, you believe, I suppose, that none but Episcopalians will go to heaven?

B. I do not assume the right to believe or assert any thing of the kind. I believe it is my duty to read the Bible, and from it to learn what GOD has commanded me to do. If passages of Scripture are obscure, I go for explanation to the practice of the primitive Church, believing that it is safer to rely upon the evidence of the contemporaries and immediate successors of the apostles for expositions, than upon the speculations of men of the present day. By the information thus obtained I believe it is my duty to regulate my own conduct. Therefore, I am an Episcopalian. But it is no part of my duty to denounce the judgments of GOD against those who differ from me. I am only to perform my *own* duties. If others neglect, or are ignorant of, their duties, it is a matter between themselves and their Maker.

Mr. Editor, the above conversation really took place between a member of one of our Southwestern parishes, and his friend, a gentleman attached to the Presbyterian denomination. I send it as a specimen of the materials with which the churches in Mississippi seem to be built up—a combination of knowledge with a just proportion of zeal; and so happily blended is the one with the other, that, like brilliancy in the diamond, the zeal sparkles in the rock of knowledge. In the above colloquy we see knowledge rectifying motives, and directing action to the unflinching discharge of right and sacred duties, irrespective of man's judgment, but tenaciously adherent to what saith the LORD.

In the same parish, I had the extreme gratification to witness, a few Sundays since, the baptism of a lady, whose prejudices against the Church, not many years ago, were of the bitterest quality, and whose father, when alive, was a Presbyterian preacher. Her lay baptism in infancy, in her opinion, did not open for her the door of the Church, by which she might enter the "fold" of CHRIST; and, therefore, so soon as she discovered that she stood without the walls, she sought the right entrance.

The Church has but to send the men, and the Episcopal standard will float in triumph to the breezes of the Southwest Mississippi.

F.

For the Churchman.

THE TRUE ISSUE:

Or the Rev. Dr. Proal and "The Friend to the Committee."

Mr. Editor,—Your paper of the 17th inst. contains an article purporting to be an examination of the Rev. Dr. Proal's letters to the Rev. Mr. Carder, on the appointment of "*Local Correspondents*," to further the work of the Domestic Committee. No friend to the Church and her missionary operations can have read it without beeing deeply pained at its bearing and spirit. The cause of missions is too holy a work to be discussed in a temper and language which, though common in the strife of political partisanship, is unbecoming in a Christian, and a gentleman. No surer evidence can be required of the weakness of a cause than the strain of vituperation and abuse which have characterised several of the articles that have appeared in defence of the present policy of the Board of Missions. It was unquestionably to this species of moral martyrdom that Dr. Proal referred in the passage of his letter which seems to have awakened so much ire in "*The friend to the Committee.*" Dr. Proal's letters have, at least, the credit of having been kind and temperate, and expressed in language devoid of personalities, and becoming a Christian gentleman. The same may be said of the very sensible pamphlet containing letters addressed to *Bishop Onderdonk*, in which the same views are maintained more at large, with great ability, and with much Christian courtesy. Every thing else is unsuited to the discussion of topics of so high and holy a character. If the views are wrong—if they are not sustained by facts and arguments—let it be shown; but do not let the holy cause of CHRIST and his Church, and the souls of men, be polluted with contumely and contempt.

THE TRUE ISSUE, in my judgment, is not exactly between Dr. Proal and the Committee. With these gentlemen, as with the Rev. Secretary, there is personally no controversy. Nor yet is it whether the Rev. Dr. has managed his cause with the ability with which it might have been done, or allowed himself in "this unnecessary race" to use too "lofty tones and high-sounding words," "alike unsuited to the subject or the occasion." All this has nothing to do with the *true issue*. The question, as I conceive it, is simply this:—Is THE CHURCH WILLING TO CONTINUE AND INCREASE THE ENORMOUS EXPENSE WHICH SHE NOW PAYS FOR SUPERINTENDING HER MISSIONARY OPERATIONS? Let this question be kept fairly before the Churchmen of these United States. Do not let their attention be diverted from it by personal invective or a pedantic bandying of foreign phrases.

The Rev. Dr. Proal gave his views, in the letters which he addressed to the Rev. Secretary, as opposed to the entire system, on the ground of its expense; of its incongruity with the theory of the Church as a missionary institution, in which every clergyman is, *ex officio*, an agent for CHRIST'S sake; and of its opposition to the principles of the peculiar government and the polity of the Church. In the letter of the Rev. Secretary to the venerable editor of the Gospel Messenger, with a great deal of self-complacency, he turns the Dr. over to the General Convention for a reply to his argument on the most important points of principle; and takes him up on the minor question of expense, leaving his readers to infer that the Rev. Dr. had declined the proffered honor of the Committee from the trifling consideration of the postage of a few letters. In my opinion, therefore, the Rev. Dr. was justified in presenting, as he did, in the second letter, his views on that question. His calculation was, indeed, based on hypothetical cases. But he had an undoubted right to suppose whatever might come within the limits of possibility, knowing the weakness of human nature. Although "*The friend to the Committee*" has fulminated two columns and a half of what was designed for wit—(perhaps it may be so in the view of minds whose habits enable them to appreciate it)—against the Rev. Dr. Proal, not a fact in his letter has been rebutted;—not an argument refuted:—and I question if "the usually placid surface of the Rev. Dr's imagination" has been in the least disturbed thereby.

With the personal character or habits of life of the estimable men and brethren who now fill the posts, I have nothing to do. But I do feel that it is a sacred duty, incumbent upon us as Churchmen, to see that the hardly gathered charities of a poor and scattered Church are prudently and wisely dispensed, without partiality and without fear. THE TRUE ISSUE, as I said before, is, whether the Church ought to continue the enormous and most unreasonable tax to which our missionary funds are subjected in the shape of salaries to agents and incidental expenses! Let this question be kept before the Church in all its simpleness. In view of it, I would ask—what can be the need of our employing two *clergymen*, besides assistants, for doing work which might surely be just as efficiently done by other men who are not clergymen, and at less than one half the expense?—Or, if we must have the supervision of a clergyman, other than *the eight* already on the committees, then select *one* of industry and business tact, and give him two clerks at 500 dollars each to assist him, and my life upon it, that, until the business increases far beyond any thing it has yet reached, it can all be managed with completeness and satisfaction.

A Friend to Missions.

For the Churchman.

Mr. Editor,—I do not see why, in the discussions which have taken place with respect to the compensation allowed to agents of our Missionary Committees, *the agent for the Domestic Committee* has been selected as the principal individual, by whose case to illustrate the extravagance and mismanagement of our whole missionary operations. This gentleman certainly has done what he was required to do, all will allow, faithfully; and in comparison with the Foreign agent, he has done a great deal. Let me ask what has the Foreign Secretary done? What could he do? He has received for a number of years the following compensation. I quote the report of 1839:

Rev. J. A. Vaughn, Secretary and General Agent—salary, including clerk hire,	$2000 00
Do. travelling expenses,	69 00
Office rent and fuel, 200; postages, 140 55,	340 55
Library, binding, stationary, incidental charges,	206 31
	$2615 86

Let any one multiply this by the number of years this office has been in existence, and then let me ask, what service has *this officer* rendered to the Church which entitles him to *such an amount* of compensation? Why not then with far more propriety have selected the Foreign Secretary's office to illustrate the improvidence and waste of these missionary operations. I would not wish to charge the Foreign Secretary with intentional misrepresentation, but I would ask him how he can in the face of fact, make such a statement as the following in his last circular: In speaking of his department, he says, "God has smiled upon our missions." I really, Mr. Editor, almost feel an horror in which the name of the Almighty is thus introduced to sanction a palpable error, to say the least. Smiled upon *Foreign Missions—when* and *where?* As they have been conducted by our Church under this committee and agency? in China? in Syra? in Constantinople? The boarding schools in Greece have increased in numbers of pupils, and in profit to the teachers, who are exalted, according to a statement lately made, to live in great splendor in Athens;—and this is the only instance that can be named of increase. I know not how it can be seriously asserted that "God has smiled on these missions," unless it be, that a large salary has been paid to the agent and to foreign missionaries residing at their leisure in Constantinople and at other places. The Domestic Secretary has not at any rate misled public opinion by incorrect misstatements of success, and in this respect, has not done a positive evil to the Missionary cause.

F. M.

To the Editor of the Churchman:

Rev. Sir,—Pardon me for thus trespassing on your valuable time; but being a subscriber to your very interesting paper, and considering it the best and soundest publication of the kind issued on this side of the Atlantic, I have taken the liberty of addressing you these few lines. With what rapture did I read those noble sentiments contained in that letter in your last paper, signed "New York!" How different from what I hear in these parts! I lately asked a clergyman of our Church his opinion of your paper: he did not like it, for he said it was not practical enough, and it was too much theory. I told him that the Bishop of the diocese highly recommended it. His answer was, that our bishop did not. I only said, I was sorry for it. But, Rev. Sir, why should I be surprised, when most of our clergy in ——, with the exception of the Rev. rector of —— Church, not only omit the words in the Apostles' Creed touching the descent into hell, but forget to set the example of reverently bowing at the name of Jesus, (which I was ever taught to do,) and fail to bring forward the festivals and fasts in the way the Church intended for her faithful followers. To those who do not appreciate the value of their Prayer Books, our beautiful and solemn service must become a mere dead letter, or like a schoolboy's book. I am only a laboring man, consequently I have a small voice with some on this most important matter; but, Rev. Sir, I have a voice with the Great Congregation, and with God's assistance I shall never forget to raise that voice. What a blessing it is to the laymen of your city to sit and kneel in the house of God under such a valuable and faithful priesthood! Would to God it was so with us! but as I promised to believe all the articles of the Christian faith in holy baptism, and have renewed those vows in the holy ordinance of confirmation, I shall not so respond to and imitate any clergyman as to be a traitor or a Judas to Christ and his Holy Catholic Church. I humbly pray God that I may fight manfully under the banner of the cross, as long as I draw the breath of this mortal life.

I leave these hints with you, Rev. Sir, to notice them or not, as you should think fit. I say nothing of the multitudes of sects around us; but Rev. Sir, it is such low Church principles as some are endeavoring to establish amongst us, that I wish to tell you of, and of the duty of us laymen to avoid the sin of schism, and be one, as our heavenly Father is one.

Rev. Sir, accept the best wishes of an unworthy member of Christ's Church, and may God bless you and your worthy bishop, with all her valuable and noble sons this side and the other side of the Atlantic—not forgetting those eminently pious divines of Oxford—and send all of you true wisdom from above, that you may always put to silence the gainsayers—is the earnest prayer to Almighty God of

An Old-Fashioned Churchman.

March 30, 1841.

For the Churchman.

THE LORD'S PRAYER A FORM TO BE USED.

To the literal use of the Lord's Prayer it is sometimes objected that it was designed only as a *pattern for imitation*. Such an objection ought to be hushed to silence by that authoritative command, "When ye pray, *say* Our Father,"* &c. For never proceeded from the throne of God a plainer injunction. But, apart from a divine direction so plain, why regard the Lord's Prayer as a mere pattern? If its spirit and meaning are worthy of adoption, why not adopt its very words? Are not its spirit and meaning well expressed? Was not its Divine Author a master of language? Then why may any feeble mortal who misses his way into a pulpit attempt to improve it by an extemporaneous version? Is such a mode more agreeable to a devout congregation? Do they prefer, in their devotions, the unpremeditated language of man, to that which has been prescribed by God? Are their thoughts and affections borne to heaven more safely or more delightfully in a rude, untried, extemporaneous conveyance, than in that comely, polished vehicle of our Lord which, for centuries, has been bearing messages from the bosom of the contrite to the throne of the Most High? Surely he may doubt his fitness to appear before God, whose heart can find no utterance in the words prescribed by our Divine Intercessor. It was well said by one of the early Fathers of the Church, "that we may hope to be more readily accepted by our Heavenly Father, when we come to Him with the words of his only Son." Let us then study to know the full import, and to catch the heavenly spirit of these divine words. Let us seek, through our Divine Mediator, that spirit of adoption, whereby we may look up with filial confidence to our justly offended God, and call Him "*Our Father*." Let us cherish that filial love, that would have his name to be every where reverenced—his religion to be extended to the utmost bounds of earth, and his will to be obeyed by men, with the same ardor, delight, and constancy, as by the angels in heaven. Let us learn daily to rely upon his bounty and grace for the supply of all our wants, both temporal and spiritual. Let us seek that forgiving spirit, without which, we can never hope to be forgiven. Let us implore the arm of omnipotence to defend us from the temptations that assault, and the evils that surround us. And finally, let us repose an unshaken trust in the sufficiency of divine power and goodness, to grant us all that our temporal and eternal exigencies require. And when the question is tauntingly asked—"why do Episcopalians always use the Lord's Prayer?"—let us return this modest, but overwhelming reply,—because, *Thus saith the Lord, when ye pray, say, Our Father which art in heaven, &c.*

Accomac, Va. H. M. B.

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* Luke xi. 2.

For the Churchman.

Mr. Editor:—The work to which the Episcopal Recorder and Church Record have lent themselves—the former with apparent regret for having been pressed into the service, the latter as a volunteer—of giving currency to false charges against the Bishop of this Diocese,* will, I doubt not, be duly appreciated. It is impossible to sever it from the policy that has been so largely adopted by the alarmists at the growing attention which is being paid to the call that has gone forth from Oxford for the Church to consider her ways and reflect seriously on her obligations, as the sacred depository of God's truth, and His chosen agent for disseminating the precious blessings of evangelical faith and piety. That policy is the substitution, for the harder work of reason, of the easy expedient of railing. But this will not answer the desired end. The cause which it is thus sought to thwart has already too deep a hold on the enlightened mind, and the devout sensibilities, of the community. Neither the complaints of offended dignity, nor the usurped gravity of official censure, nor the vituperative indulgence of unholy jealousy, nor the effort to affright by alarming epithets, will divert the public mind from looking the merits of the solemn question fully in the face, and yielding thereon to enlightened conviction. Not many, Mr. Editor, are called to the duty of public avowal which becomes your station. But you may rest well assured that your principles and views are largely shared. Your bold application of the terms "almost heretical" to a certain episcopal charge, was known to be honest, and mournfully felt to be too just, by multitudes who are jealous with a godly jealousy of the precious faith of the Gospel, and look with sorrow on all tendencies towards a substitution for it of erroneous and strange doctrine contrary to God's word. Your calling that "Romance" which was proved to have in it more of fancy than of fact, was certainly no departure from honest English; and is altogether too small a matter for sensible men to think much of it one way or the other. Then as to the Bishop of Ohio's alleged *incompetency* to sit in enlightened judgment on the doctrines of the Oxford Tracts, it was but the honest conclusion of many minds, on the simple principle that his charge had shown him to be so thoroughly, however honestly, imbued with Calvinism, as to be himself removed, at no small distance, from genuine Anglican orthodoxy. Would that prelate think Dr. Pusey *competent* to pass judgment on his Charge or his ponderous octavo?

But neither the abuse which has been heaped upon you for these alleged sins, nor the other appliances, direct or indirect, which are thereunto used, can succeed in blinding the eyes of the community to the real points at issue. The efforts making on both sides of the Atlantic to bring back the Church to a greater degree of spirituality and efficiency will be seriously heeded. Nor will the settled faith of our branch of the Catholic Church suffer the intrusion, in place of Gospel verity, of the almost-heresy of the learned and zealous, but wrong-headed and fierce Genevan dogmatist.

Veritas-Pax.

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* Of these charges, and the Bishop's notice of them in the Recorder, an eminent clergyman, not of this Diocese, who has been well known for many years, as a faithful and extensively useful minister, and able defender of the Gospel and Church of Christ, writes to a friend in this wise:—"*I must steal one moment to say to you with what perfect delight I have just read Bishop Onderdonk's most Christian letter in the "Episcopal Recorder." It does him infinite honor as a Christian man and Christian Bishop; and is, in my judgment, the best possible rebuke of an assault exceeding in violence and injustice any within my whole experience. Alas for "the infection" that doth yet remain "even in the regenerate!"*"

For the Churchman.

A CONTRAST.

Mr. Editor:—What your correspondent "Watch" properly calls "the discreditable position which the Bishop of Ohio has suffered himself to assume," has brought painful reflections into many minds which look with deep regret on all indications of bringing distraction and disunion into our Church. Among the humblest of those thus affected, your present correspondent asks the favor of being allowed to express some views which, forced upon his attention, have given him unfeigned sorrow. As the foundation of them, I would put in contrast extracts from two publications. The first is *from the last Pastoral Letter of the House of Bishops.*

"While speaking on the subject of Christian unity, permit us to observe that your bishops have noticed, with painful concern, that our religious journals, which ought to be to our Churches as messengers of peace on earth and good will towards men, diffusing among our people the knowledge of Christ and the love of God, are too much filled with unprofitable controversy; and what is worse, that they not unfrequently manifest a spirit of strife and contention, inconsistent with brotherly kindness and Christian love. It is an evil which, in the judgment of some, more than balances all the good which those journals effect. It is injurious to the cause of religion, and to our Church especially, causing us to appear before the world as, what we certainly are not, a divided Church. In no other way is the bond of charity oftener broken, and unity disturbed, than by judging illiberally of the tenets and practice of others. This is now the way in which the spirit of persecution chiefly operates. It is happily, in a great degree, disarmed of its tortures and flames; but in slanders, and 'hatred and malice, and all uncharitableness,' it still exists. From which let us pray in our hearts, as with our lips we do, that the *Lord will deliver us*. If we have occasion, which we should never seek, to speak of the errors or failings of any Christians—meekness, humility, and compassion should possess our hearts. Ascribing the cause and blame of schisms or disunion to others, is more likely to increase than to diminish the evil; it is far better to give them good examples of unity and peace."

Now put in contrast with this, the following withering accusations pronounced by the Bishop of Ohio, in the Episcopal Recorder, and abetted and encouraged by the Church Record,* against the Editor of the Churchman, with the charge against the Bishop of New York, of their being still more applicable to him:—

"I know just how such truth, even what, in my view, is no other than 'the glorious Gospel of the Blessed God,' would be relished by you. I knew you would utterly despise, detest, and ridicule it, just as you have done. And I have no idea that you have expressed all you feel with regard to it. Your hatred of such truth is, I have no doubt, even much greater than you have expressed.' * * * * "Were it not that I suppose you wish to be considered as in that state of mind, I would not thus lay it to your charge." * * * * "I shall feel much more confident that I speak '*the truth as it is in Jesus*,' if I find you loathing it, than if I shall find you praising it."

And now, Mr. Editor, sympathising deeply with the many good Christians who are pained at such things from such a quarter, I would most respectfully ask our Right Reverend Fathers, the House of Bishops, whether they can expect much deference to the godly counsel noticed above, from the clergy and laity, when one of their own body thus sets it at nought; and whether, therefore, it would not more become their proper dignity, and be more favorable to their just influence on higher topics, to leave our public journals to meet the award which the pervading intelligence, piety, and orthodoxy of the Church will decree. A sensible and good man observed to me, soon after the last Pastoral Letter was published, in reference to the above clause respecting our journals, that they would probably most applaud, who most need, its censure and its counsel. Has he not proved a true prophet?

In conclusion, Mr. Editor, this whole unhappy business brings powerfully home to my mind, as example and counsel worthy of all adoption, the saying of one of the earliest and best of the Bishops of Christ's Church. "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

Paul.

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* Happily neither the Recorder nor the Record—and herein I believe they stand alone among our papers—has the sanction of the bishop of the diocese in which it is printed.

THE CHURCHMAN.

SATURDAY, APRIL 24, 1841.

BEVERIDGE, USHER, ANDREWS, AND BULL.

The fathers of the Primitive Church were careful to continue in the doctrine and fellowship of the apostles; and, in compliance with the advice of St. Paul, to mark and avoid those who would cause divisions and lay stumbling blocks contrary to the doctrine which they had learned. Romans xvi. 17.

The great divines of our mother Church have been careful to follow the example of the Primitive Fathers; and their agreement with one another and with the fathers, in matters of faith, is a theme of honest pride and devout gratitude with every true hearted and intelligent Churchman.

This harmony of doctrine in the primitive fathers and the standard divines of our Church, is an invaluable help to us in the interpretation of Holy Writ, and an effectual breakwater against the inundations of error. To maintain and build upon it will be a great means of our strength and unity as a Catholic and Protestant Church. To deny and undermine it, to represent our best divines as *divided* where they are really *agreed*, and to extol some at the expense of others for the sake of gaining a seeming shelter for private error, is to rob the Church of her glory, to fritter away her strength, and to cause divisions and lay stumbling blocks in the way of her members. Romans xvi. 17.

Bishop M'Ilvaine, in his Charge on Justification, insists much on the imputation of Christ's righteousness, and gives quotations from Bishop Beveridge, Archbishop Usher, and Bishop Andrews, to prove that they held the doctrine. The quotations, we need hardly say, are excellent, and teach most wholesome doctrine. They will be found on our last page.

The correspondent of the *Episcopal Recorder*, (for such Bishop M'Ilvaine has gratuitously made himself, and as such therefore he must doubtless desire to be considered,) in his second "Letter to the Editor of the Churchman," published in our last, remarks:

"Now for Bishop Bull. He most strenuously denied that the righteousness of Christ is imputed for justification, and contended that it is our faith that is so imputed. *Examen* xi. § 2."

That faith is imputed for righteousness, is certainly the doctrine of Bishop Bull, as it is also of the two apostles who say that "Abraham believed God, and it was imputed to him for righteousness." But that Bishop Bull "most strenuously denied that the righteousness of Christ is imputed for justification," is an assertion, in our judgment, unjust to him, and injurious to the Church. We shall translate the section (together with the preceding and two consecutive ones) to which the correspondent of the Recorder refers, and so enable our readers to judge of Bishop Bull's meaning for themselves.

We cannot pretend to the same knowledge with Bishop M'Ilvaine of the works of the illustrious authors whose names are placed at the head of this article. But our opinion, founded on the scanty knowledge of them which we have, is, that Andrews, Beveridge, Usher, and Bull, agreed in the doctrine of Imputed Righteousness, "*in the main*:" and that we may not seem to use an expression which shall, at the option of the writer, be either a loophole for error, or an equivalent to nothing, we will explain it to mean that these, and all our divines, in opposition to Romanism, have maintained Imputed Righteousness *in the sense* in which Romanists have denied it; and that in opposing Antinomianism, they have denied imputed righteousness *in the sense* in which Antinomians have maintained it. However, we give all the extracts to our readers, and leave them to judge of the matter for themselves.

Bishop Bull, in his Harmonia, had remarked:—"It should be held for certain that Christ, in the discourse delivered in the 5th, 6th, and 7th chapters of St. Matthew, not only expounded the moral law, but imposed it as his own, and requires the observance (tempered by the grace of the Gospel) of it, from all Christians, as an absolutely necessary condition of his covenant." On this passage his opponent had remarked: "Nobody denies that a twofold righteousness is necessary: the one Christ's, imputed to the believer, the other performed by himself: the former is obtained by faith, the latter is exercised and shown by works." To this animadversion of his opponent, Bishop Bull makes the following

"ANSWER.

"1. Who does not see that this animadversion, in reference to the passage which it respects, is wholly irrelevant? But because every where in your censure you confront me with this distinction of a twofold righteousness as with the Gorgon's head, and habitually use it in order to elude the force of almost all my arguments, it is proper here once for all, (especially since in the so confused heap of your animadversions I have been unable to find a more convenient place for the purpose,) to discourse a little more largely about this distinction of yours, and show that you both hold imputed righteousness not to be true, and utterly take away all inherent righteousness.

"2. We are first to treat of the righteousness of Christ imputed to us. And first, we are to inquire about *the phrase* by which the righteousness of Christ is said to be imputed to us. 1. It is certain that that expression nowhere occurs in the Scriptures. 2. It is equally manifest that it is wholly wanting in the most, and those the noblest, of the Confessions of the Reformed Churches. Of the imputation of Christ's righteousness, you cannot find the least trace, either in our Confession, or the Confession of Augsburgh, the Argentine, Wirtemberg, Bohemian, Belgic, &c. Whoever, therefore, lives in the one or the other of these Churches, is not held by the force of his subscription to embrace an expression of this sort; but is at liberty to examine how far that phrase is agreeable or repugnant to the Scriptures and to right reason. 3. It is to be observed that that phrase very ill agrees with the well known expression of Scripture, by which *faith* is said to be imputed to man for righteousness; Rom. iv. 3, 5, 9, 22, 23, 24. For that expression can be taken in no other sense than this, that God in the Gospel reckons our faith (that is, as St. Paul himself explains, "a faith working by love") for our righteousness, and accounts it such as is to be gifted with a reward. Not the righteousness of Christ, therefore, but our faith, is imputed to us for righteousness. Wherefore? On account of the worth of the thing itself? God forbid: but on account of the alone meritorious satisfaction of Jesus Christ, by which he obtained of God that, under this condition, we should be made partakers of righteousness and salvation. Therefore, according to the Scriptures, the righteousness of Christ is not properly that (N. B.) which is imputed, but that on account of which our faith is imputed for righteousness. 4. Finally, it is especially to be noted, (what a most learned man has long since observed,) that the phrase, if it be rigidly taken, cannot agree with that which expresses the distinctive and genuine sense of the Reformed Churches, by which, namely, righteousness, is said to be imputed to us on account of the merit and obedience of Christ. For if we wish both to be rigidly true, we must say that *the righteousness of Christ is imputed to us on account of the righteousness of Christ*; an expression which is a manifest solecism. But enough of the phrase; we will now look at the thing itself.

"3. The Catholic doctrine is, that faith, penitence, hope, love, and other virtues and good works do by no means avail to this that a man is justified; that is, has his former sins pardoned, is treated by God as righteous, and accounted beloved by Him and accepted to eternal life: but that this whole thing is solely due to the meritorious satisfaction of Jesus Christ; as that by which alone the gracious covenant (which is called the Gospel) has been obtained and ratified, according to which, under the justest conditions, we are made partakers of justification and salvation. So our Church in her eleventh article: "We are accounted righteous before God, not on account of our works and deservings, but only on account of the merits of our Lord and Saviour Jesus Christ." So all the Confessions a little before mentioned by us. Nor do those Confessions (which are very few) in which that phrase, "the righteous of Christ is imputed," is found *in words*, mean any thing else. Hear the words of the Gallican Confession, article 18: "We believe that our whole righteousness consists in the remission of our sins, which is also, as David testifies, our only felicity. Therefore we plainly repudiate all other reasons, by which men think themselves to be justified before God; and discarding all opinion of virtues and merits, [of our own,] wholly acquiesce in the alone obedience of Jesus Christ; which indeed is imputed to us, both that our sins may be covered, and that we may find grace before God." Where they say that the righteousness of Christ is only so far imputed to us that on account of it we may obtain the remission of our sins, and be accounted beloved and accepted of God to salvation. But whoever will profess that he means only this by the imputation of Christ's righteousness, has my free leave to use his own way of speaking, so he do not obtrude that phraseology on others.

"4. But it is plain that, by the expression by which you say that Christ's righteousness is imputed to us, you mean something widely different. For you determine that the righteousness of Christ is so imputed to us, that it becomes really ours, and that we are accounted to have performed that very [righteousness] itself in Christ; whence it comes, that by that righteousness we can ourselves be properly denominated perfectly righteous, [persons,] free, that is, not only from all the penalty, but also from the blame (culpa) of sin. That this is your real meaning, I have clearly showed by the plainest citations from your own words. Moreover, in other places you speak to the same effect. Thus in a note, long enough, made at the end of my former dissertation, you say, "That God has bestowed the obedience of Christ on the faithful, that they may be justified as partakers of it, and enriched with the riches of their surety." In like manner, in the notes at page 279 of my book, you wrote this to a word: "The righteousness of Christ which we obtain through the satisfaction of Christ, being conferred on us by God and imputed and accepted, as if it were our fulfilling of the law, is so communicated to us that we are *the righteousness of God in Christ*. 2 Cor. v. 21. Therefore also this righteousness (δικαιωμα) is said to be in us no less truly, than holiness itself is said to be in us. But there are different modes of being in us; a quality is in us one way, a relation another." I know not whether, than this of yours, there can be another opinion more hurtful and more dangerous. Certainly you here lay the very foundations of that most pestilent heresy of the Antinomians: this is the πρωτον ψευδος, [the fundamental falsehood,] from which the vilest libertines draw, by necessary consequence, their horrible dogmas. Read the writings of those who, in the late disorders (never to be remembered without tears) of our Church, have propounded their Antinomianism with a bold front; especially the sermons of Tobias Crisp, distinguished, to the disgrace of our University, with a doctorate of divinity. It shames me to tell before foreigners, how many consequences, to be abominated by all Christian ears, that Crisp has drawn from this assertion of yours; and that by so evident inferences, that I confess that I cannot refute his writings on your hypothesis; what you can do, I know not. But passing over the monstrous doctrines of these men, it is not difficult to be proved that such an imputation of Christ's righteousness as you defend, uproots by its consequences the very foundations of the Gospel, and wholly overturns the whole economy of God as revealed in the New Testament. For:"

We trust that in this age of the Church it is unnecessary to follow Bishop Bull in the arguments by which he razed from the foundation the Antinomian heresy, and arrested and drove back the flood of licentiousness which it had poured in on Church and state. Our simple object is to direct attention to the fact, that Bishop Bull did *not* "most strenuously deny," nor deny at all—but on the contrary, explicitly admitted, the doctrine (though he did not approve the expression) of the imputation of Christ's righteousness. What he "most strenuously denied" was, the imputation of Christ's righteousness in *such a sense* as he has above defined; a sense which drew after it, by necessary consequence, all the abominations of the Antinomian heresy which he in his day was called on to oppose; and which, we need hardly add, Beveridge, Usher, and Andrews, would have denounced with as much horror as himself.

LETTER OF BISHOP ONDERDONK.

On our last page will be found the first letter of Bishop M'Ilvaine "to the editor of the Churchman;" who desires to explain briefly the reason of his tardiness in acknowledging *this* favor of his right reverend correspondent.

The writer of the letter proposes to correct an error into which we had fallen in criticising an extract from a book with which he has favored the public. The object is fair; and, if properly adhered to, gives the writer a claim in equity to the use of our columns. That we are not disposed to deny to any person the exercise of so equitable a right is manifest, we trust, as from our general course, so especially from the promptitude with which we gave to our readers the second letter of Bishop M'Ilvaine, which, despite of some exceptionable expressions, was "*in the main*" a *straight forward* attempt to convict us of error.

In his prefatory note to the editors of the Recorder, Bishop M'Ilvaine premises that the rejection of a previous communication of his by the Churchman left him no ground to think that his present one would receive, at our hands, any better fate. In this he is certainly right; for although we should have been entirely ready to insert his second letter, we should have declined the letter which will be found on our last page; and that for one of the reasons, which we gave him for declining his communication of December 9th, viz., that it contained by implication an attack (from a bishop) on the bishop of this diocese, whose official organ the Churchman is. In the present letter, indeed, Bishop M'Ilvaine has chosen to drop his official character and to enter the lists (as he has unquestionably a *right* to do) as an ordinary contributor to the periodical press: else we should add a further reason which we gave him for declining his communication of December 9th, viz., that for an official superior, writing in his official capacity, to be waging a paper war with the editor of an hebdomadal, would reflect discredit alike on the episcopacy and on the Church.

The bishop of this diocese, however, has seen proper to notice this first letter of Bishop M'Ilvaine in a short letter to the same journal in which it first appeared. To withhold Bishop Onderdonk's letter from our readers would be on their part a just matter of complaint; and the rule of giving both sides is our apology for suffering Bishop M'Ilvaine's to accompany it.

The ground of the charge of "an abusive and abominable attack" on the official proceedings of Bishop M'Ilvaine, and of our refusal to correct misstatements which we had made, is explained in our paper of the 10th inst. The editor of the Churchman has confidence enough in his own reputation to be content with a simple denial of the charge; if other journals wish to sustain Bishop M'Ilvaine in making it, let them consent to publish the whole correspondence.

We cannot quit the subject without again directing the attention of our readers to the passage (which was quoted in our last) of Bishop M'Ilvaine's letter, in which he addresses the editor of the Churchman (and the bishop of this diocese, also, as he himself argues, by implication) as an *unregenerate* man, in the gall of bitterness and the bond of iniquity. This passage is a curious specimen for a theological cabinet; valuable, as the mineralogists say, for its *locality*; serving most admirably to illustrate the *practical operation* of that peculiar system (which has sought shelter in the Geneva of the new world) which creates *fictitious tests* of Christian character, resolves regeneration into "the views, sympathies and tastes" of each particular inquisitor, makes the very word *spirituality* to be nauseous to men of sense and honesty, and confers on all enthusiasts and fanatics the fancied power, (for such men are always governed more by *fancy* than by *fact*,) of usurping the prerogative of their Maker, and discerning the spirits of their fellow mortals.

We shall detain the reader no longer from the excellent letter of Bishop Onderdonk.

To the Editors of the Episcopal Recorder:

Gentlemen,—My Right Reverend brother, the Bishop of Ohio, having thought proper to arraign me before the public through your columns, I respectfully request permission to make, through the same medium, a brief reply. It will be brief, because of my fixed determination, for reasons which will be appreciated by all who rightly feel for the honor of the Church, not to yield to the occasion thus sought for a newspaper controvesy with a brother bishop.

It is proper for me to state, that Bishop M'Ilvaine's second letter to me was a reiteration of the demand made upon me by the first, as holding a position which, in my reply to it, I totally disavowed, and the responsibilities of which I entirely disclaimed. There was therefore, the same difficulty in the way of the reply which he desired that there was in the case of the first letter. It would have involved an admission which I could not conscientiously make. There were other obvious modes of eliciting my views and opinions in the case, without compromise of principle on my part, to which the bishop could have easily had recourse, but which he did not see fit to adopt.

It ought to be distinctly understood, that in my reply to the Bishop I gave prominence to Dr. Seabury's "Christian and honorable readiness, at all times, to admit into his paper all properly written vindications from injustice supposed to have been done by it, and appeals from what may have been painful to the feelings of others, or be deemed an improper editorial interference," and stated that "if an editor of the Churchman should fail in these respects, I should deem it a serious disqualification for his office, and feel compelled to notice it as such."

In the bishop's second letter to me, and in his communication to your paper, stress is laid on the Churchman's being announced as *my official organ of communication with my diocese*. For what reason, I was for a long time at a loss to imagine. It appeared to me that this had no connection whatever with the matters in which that paper was deemed so offensive. At length, however, it occurred to me, as barely possible, that the obvious meaning of the terms might be misunderstood. This possibility must be my apology to your intelligent readers, for saying that nothing more is herein meant than that the Churchman is the medium through which appointments and other official matters, are announced to my diocese.

It is very obvious, from the pains which the bishop takes to make it appear that I am even more responsible for the faults, rather, in his representation, the grievous criminality of the editor of the Churchman, than that editor himself, that he has me in his eye, in his solemn charges of enmity to God's truth, and departure from his Gospel. I acknowledge not the authority of the Bishop of Ohio thus publicly to reprove and rebuke a brother bishop; but pray that I may have grace rather to receive his judgment in the spirit of meekness, than to let it be the cause of any unkind or unchristian feelings towards him.

I will not pretend to vindicate myself against the awful charges which a brother bishop has thus brought against me. I have ever had an unconquerable aversion to obtruding my personal concerns upon the public. If I deserve public censure and reprobation, all attempts to repel them must ultimately fail. If I do not, I had rather, much rather, let it appear in what the grace of God may allow me of Christian character and deportment—of the living manifestation of the true faith and sound principles of the Gospel, than in any set defence. I am before my diocese and the Church under the awful responsibilities of the apostolic office. A newspaper vindication of my character, principles and official acts, can be of little importance, if my daily walk, duties and ministrations are not sufficient; and a newspaper attack upon either is little to be regarded, if that walk, and those duties and ministrations, are what they should be.

Therefore, Messrs. Editors, I have done, I trust, forever, with any public connection with the matter which has called forth this communication. Whatever merit, or the reverse, may be attached to drawing public attention to the faults of a brother bishop, is left, unshared by me, to my brother of Ohio.

Particularly requesting the favor of the insertion of this, in your paper of next Saturday, I am, gentlemen, yours very truly,

Benj. T. Onderdonk.

New York, April 3, 1841.

TRACTS FOR THE TIMES.

A new number of this series is said to have appeared in England, which has created much sensation and drawn forth a remonstrance from several of the heads of colleges at Oxford. A paragraph in another column also states that the series is to be discontinued. We shall have some remarks to offer on the subject when we have more definite information. We hope, however, that the alarming Tract, which discusses, as we are informed, the bearing of the XXXIX. Articles on the authorized formularies of Romanism, will be speedily republished in this country, where it will find many readers who are not easily frightened. The freedom of the Church in our country from the thraldom of state alliance, enables us to give many subjects a free and dispassionate investigation, which might be interdicted in Great Britain. If the Tracts are in reality suspended, we hope the authors will continue the same labor in another form.

The Rise and Progress of St. George's Church, *Hempstead, including short biographical sketches of the Missionaries and Rectors of the same; being a discourse delivered January 1, 1841.* By the Rev. William M. Carmichael, D. D., Rector. Flushing: Printed at St. Thomas' Hall Press, by Charles R. Lincoln. 1841.

A valuable contribution to the History of the Church. Dr. Carmichael has refuted effectually, and, we hope, put to silence some unpleasant rumors touching the title to the Church property at Hempstead, which, if left unnoticed, would have been the occasion of acrimonious feelings, and perhaps have led to litigation. We shall endeavor to make room for an interesting extract in our next.

The Rt. Rev. the Bishop of Tennessee is expected to preach in furtherance of the object of his mission to this city, in *St. Paul's Chapel*, on *Sunday* (tomorrow) *Evening*, at half past 7 o'clock. The Bishop will preach in the morning in St. Mark's, and in the afternoon in St. Stephen's.

Mr. John Hall, a candidate of the diocese of Pennsylvania, and supposed to be in this city, is requested to report himself to Bishop H. U. Onderdonk.

The consecration of St. Mark's Church, Williamsburgh, will take place on Tuesday, the 27th inst.

The clergy of this city and Brooklyn, with the Wardens and Vestrymen of their respective churches, are requested to meet at the house of Mr. L. T. Coles, in South Second street, at 10 o'clock.

The ferry boats leave the foot of Grand and Houston streets, every ten minutes.

There will be a Concert of Sacred Music for the benefit of the church, on Monday evening, the 26th inst., at half past seven o'clock.

ANNIVERSARY OF THE SUNDAY SCHOOLS.

The Twenty-Fourth Anniversary of the Sunday Schools in connection with the Churches of this city, was celebrated on Thursday, 15th inst., by three services, attended by as many distinct portions of the schools.

At the first service, in Christ Church, Morning Prayer was read by the Rev. Thomas H. Taylor, D. D., Rector of Grace Church, assisted by the Rev. Frederick Ogilby, of New Jersey, who read the lessons; and a sermon preached by the Rev. Lewis P. W. Balch, Rector of St. Bartholomew's Church.

At the second service, in St. Thomas' Church, Evening Prayer was read by the Rev. James Milnor, D. D., Rector of St. George's Church, assisted by the Rev. John M. Forbes, Rector of St. Luke's Church, who read the lessons; and a sermon preached by the Rev. Jesse Pound, Missionary in charge of the Mission Church of the Holy Evangelists.

At the third service, in the Mission Church of the Epiphany, Evening Prayer was read by the Rev. James W. Cook, Assistant Minister of St. George's Church, assisted by the Rev. Albert D. Traver, Deacon, Assistant Minister of All Saints' Church, and Principal of All Saints' Male Parochial School, who read the lessons; and a sermon preached by the Rev. Anthony Ten Broeck, Rector of the Church of the Nativity.

The Bishop of this Diocese, and the Bishop of Tennessee, were present on each occasion, the latter closing every service with the blessing. Upwards of twenty clergymen were also present at the several services—some of them at two, and a few at the three.

Twenty-three schools, comprising 455 teachers and 2895 scholars, were in attendance.

On each occasion the scholars sang the 17th Hymn; the rest of the congregation joining in the *Gloria Patri*.

The sermons were all well adapted to the comprehension of children, having been prepared expressly for them; and contained much valuable familiar instruction in the faith and duties of the Gospel.

At the close of each service, every scholar was presented with a Tract and a Cake.

The history of these Sunday School Anniversaries throws no little light on that of the progress of the Church in New York. When they were commenced, in 1817, and for some time after, all the teachers and scholars were amply accommodated in the galleries of St. Paul's Chapel, the ground floor being appropriated to the congregation. This being afterwards found inconvenient on account of the increase of the schools, the ground floor was occupied by them, and the congregation confined to the galleries. In process of time, the whole of that spacious temple was occupied by the schools, few others being able to attend. Then recourse was had to the expedient of having a morning celebration in one Church, and an afternoon in another. Now, for several years, it has been necessary to have a morning and *two* afternoon celebrations.

The occasion is always one of deep and devout interest, and is as near an approximation as our circumstances admit, to the good old Church of England annual gathering in St. Paul's Cathedral, of the many thousand children of the Charity Schools in and about London, to wait, in a body, on the services of God's holy temple, and receive together their Bishop's blessing.

Bishop H. U. Onderdonk has repeated by request his sermon on the death of General Harrison in several of the churches at Philadelphia.

The Rev. W. F. Walker has accepted the charge of the Church at Saratoga Springs, and will enter upon his duties there immediately. He requests that papers and letters intended for him be hereafter directed to that place.

The Rev. Andrew Hull has resigned the missionary station at Oneonta and Otego, Otsego county, New York, and accepted an unanimous call from the wardens and vestry of St. Andrew's Church, New Berlin, Chenango county, Western New York, to the pastoral charge of the same.

For the Churchman.

Havre de Grace, Md., 8th April, 1841.

Dear sir,—We learn here, that the good Bishop of our diocese has gotten safely through the first part of his projected spring visitation, notwithstanding the bad roads and stormy weather which he had to encounter throughout the most of it. In St. Stephen's parish church, Cecil county, on Tuesday morning the 16th of March, after divine worship conducted by the rector, the Rev. John Wiley, the Bishop preached, confirmed two candidates, and administered the holy sacrament of the eucharist. On Wednesday, the 17th, the Bishop proceeded to the recently resuscitated church of St. Augustine, (same county,) which was to be consecrated on that day, but the violence of the storm prevented the assembling of either rector or congregation, and the ceremony was of course postponed.

On Thursday, the 18th, in Trinity Church, Elkton, divine worship was conducted by the Rev. E. B. Foot, who has been kindly officiating as priest for the vacant parish during the past winter, and the bishop preached and administered the holy eucharist.

On Friday morning (the 19th) divine worship was conducted in St. Mary Ann's parish church, at North East village, by the Rev. R. Lloyd Goldsborough; and the bishop preached and administered the holy eucharist.

On the same evening divine worship was conducted in St. John's parish church, at Havre de Grace, by the Rev. R. Lloyd Goldsborough, the rector, when 4 adults were admitted by him to the sacrament of baptism. The bishop preached and confirmed 5 candidates.

On Saturday morning, the 20th, divine worship was conducted in Christ Church, St. John's parish, Harford county, by the Rev. R. Lloyd Goldsborough, when the bishop preached and administered the holy eucharist. The Rev. John R. Keech, the rector, was present.

On Tuesday next, we understand, the bishop commences another visitation of a part of the Eastern Shore, proposing to begin at Cambridge, Dorchester county. May God speed the labors of the apostolic bishop, and continue peace and prosperity to His Church! Very faithfully, &c.

For the Churchman.

Augusta, Ga, April 12, 1841.

VISITATION OF BISHOP ELLIOTT.

The first visit of Bishop Elliott to the parish of St. Paul's, Augusta, has been held with great delight by the congregation. For the three first days of Passion Week, the church had been opened for divine service in the morning, and the services well attended by the congregation, who seemed fully to appreciate the delightful provision which the Church has made, in that season, for the spiritual improvement and edification of her members. After the bishop's arrival, on Wednesday, the evening service was added to that of the morning, for the remainder of the week, being held at night, for the greater accommodation of a large portion of the congregation, whose necessary business engagements almost prevents their attendance in the day time. The *regular* evening service, however, was strictly used. On the morning of Good Friday, the bishop's discourse, from the words, "It is finished," was a most masterly exhibition of "the agony and bloody sweat, and the cross and passion," of the gracious Redeemer of mankind, imbodying a series of most pathetic and overpowering appeals to Christian sensibility, in strains of chaste, but lofty and thrilling eloquence. On Easter Sunday, notwithstanding the rain which had set in the night previous descended in torrents, a large congregation was gathered, in the morning, and the holy rite of confirmation was administered to a class of 18 candidates, 8 more who were prepared having been prevented from attending by the state of the weather. This solemn and affecting ordinance was followed by an admirable address from the bishop to the confirmed, which must have sunk deep into their hearts, and will doubtless be long and profitably remembered by them. The afternoon was devoted exclusively to the administration of the holy communion; the Rev. Dr. May, of the diocese of Pennsylvania, reading the ante-communion, and the bishop being assisted by the rector of the parish. Every Churchman's heart among us has been cheered by this first visit of our excellent bishop, who seems in fine health and strength, and well fitted—and no one is more disposed—to "endure hardness" in the great and arduous work to which he has been called. They confidently trust that our Zion is at length about to "arise and put on her beautiful garments," and "to lengthen her cords and strengthen her stakes" over an extensive region, where her pure and edifying services have, as yet, been almost entirely unknown.

E. E. F.

To the Editor of the Churchman.

FLORIDA AND BISHOP OTEY.

Quincy, Florida, March 16.

Dear Brother,—Well knowing the peculiar interest with which you watch the progress of the Church in the South and West, I am certain that you will be glad to receive some account of a laborious visitation which Bishop Otey has just completed in Florida.

He was invited to the work by our Convention of last year, and left Columbia, Tennessee, early in January, to undertake it. Detained, however, by bad roads and swollen water-courses, he did not reach the borders of our diocese until the month after.

But detention was not the worst evil he had to suffer. In Alabama he was seriously injured by the overturning of the stage; and not to mention many other perils by land, he barely escaped a peril on the sea, which would have imparted too melancholy an interest to this account.

He had made his arrangement to leave Mobile in the steamboat Lamplighter, and would have done so but for a mistake as to her time of starting.—When the bishop arrived at the wharf, she was gone, and thus, by the good providence of God, he was saved from a watery grave. You have probably heard of this fatal voyage, and therefore I shall only say, that the vessel went down at her anchors, the crew alone with difficulty escaping in a crazy boat.

In Apalachicola, the bishop consecrated to the worship of Almighty God a beautiful house, that the enterprise of a flourishing congregation had erected; confirmed 5 persons, administered the communion, and preached three times.

From thence he proceeded to Quincy, a beautiful village in Middle Florida, and consecrated a large and commodious church recently erected. Here he confirmed 8 persons, administered the holy communion, and preached five times.

Tallahassee, the capital of the territory, was next visited. In this place he preached eleven times, confirmed 16 persons, and administered the holy communion.

Monticello, a neighboring town, next enjoyed his services. In this place a congregation has been built up by the energy of a lay reader, and a few individuals have pledged themselves to furnish a house of worship ere long. The prospects for the future are encouraging, as you may suppose from the circumstance that 10 persons received from the bishop the rite of confirmation, and 13 adults and children were baptized.

It being impossible for him, consistently with his other engagements, to visit Key West and some other distant parishes, the bishop has returned to this place on his way to New York.

Here he is met with the intelligence that the unprecedented rains further north have rendered the roads impassable, and here therefore he will be detained some time. He does not appear to be cast down, however, and is spending the time in preaching the glad tidings of the Gospel to such congregations as can be assembled at short notice.

I have just now returned from church, and my mind and heart are still warm with the recollection of the earnest appeals which he made in behalf of the sacred cause with which he is charged.

Our whole people are delighted, and I trust permanently benefitted by this visitation; and it is the universal regret that the canons of the Church do not provide for the translation of our bishops, and that Bishop Otey cannot be ours for life.

Yours, truly,

TO CORRESPONDENTS.

M—t and B are received.

Many thanks for "Vermont," who shall receive an early insertion.

INTELLIGENCE.

On Tuesday last, Bishop Doane delivered an address appropriate to the occasion of the President's death, before the council and citizens of Burlington. It is unnecessary to say that the address was eloquent. From that source, all addresses are of that character.—*U. S. Gazette.*

The Oxford Tracts.—The Mr. Newman, one of the principal authors of the celebrated "Tracts for the Times," has in compliance with an intimation from the Bishop of Oxford, announced the discontinuance of those publications.—*N. Y. Com. Adv.*

The Rev. Francis H. L. Laird has taken letters of dismission from this diocese to the jurisdiction of Bishop Kemper.

Mr. Owen E. Shannon, a candidate for holy orders, has been transferred to this diocese, from that of Virginia.

On Sunday, the 4th inst., Bishop Onderdonk of Pa. confirmed twenty-six persons in Christ Church of this city, and in the evening, forty-three in the Church of the Epiphany.

On Wednesday, April 7th, in St. Stephen's Church, Philadelphia, Mr. William Sydney Walker was admitted to the holy order of Deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted, and the candidate presented, by the Rev. Dr. Ducachet, the rector of the Church.—Sermon and exhortation by the bishop.

On Good Friday, Bishop Onderdonk of Pa. confirmed twenty-seven persons in St. Luke's Church, of whom eight were from the Church of the Evangelists; and in the evening of the same day, forty-nine in Grace Church. On the evening of Easter Day, he confirmed five in St. Mark's Church, Moyamensing.

Banner of the Cross.

The Fourth Annual Convention of the Church in Florida was held in St. Paul's Church, Quincy, on the 23rd, of January last. The Rev. Francis P. Lee was elected President, and the Rev. J. G. Jones, Secretary. The usual conventional business was transacted, but we observe little besides of general interest. The Committee on Missions reported that in consequence of the unsettled state of the country, nothing had been done during the past year, though the field is ripe and the demand great. There is one candidate for Holy Orders in the Diocese.

The Rev. Messrs. Brown, Lee, Ford, and Jones, and Messrs. Betton, Eppes, Field, Lockerman, and Armistead, compose the Standing Committee, and the same clerical gentlemen, with Messrs. Field, Howley, T. and F. A. Brown, constitute the Delegation to the General Convention.

The next convention will be held in St. John's Church, Tallahassee.

Confirmation.—Bishop De Lancey visited St. Peter's Church, Auburn, on Sunday, April 4th. Three services were held during the day. In the morning the Rev. Mr. Croswell, the Rector of the Church, read prayers, and the Bishop preached. In the afternoon Mr. Croswell read prayers and preached. In the evening he again read prayers, and the Bishop preached and confirmed *seventeen* persons. These solemn services could hardly fail, in faith of the promised blessing, to prove spiritually edifying to that important congregation. The confirmation in the evening was witnessed by a very large body of the Theological students of the Auburn Seminary.—*Gospel Messenger.*

DIOCESE OF ILLINOIS.

Episcopal Convention.—In accordance with the provisions of the Protestant Episcopal Church in the diocese of Illinois, the Annual Convention for 1841, will be held at Jubilee College, Peoria co., on the first Monday in June. The religious solemnities preparatory to business, will be celebrated on Sunday the day previous, according to a resolution of the Convention of 1839 recommending the same.

By order of the bishop.

Samuel Chase, Sec. of Convention.

Peoria Register.

DIED,

In the village of Peekskill, N. Y., at the residence of the Rev. Wm. C. Cooly, Miss Susan W. Jackson, eldest daughter of the late Stephen Jackson, Esq, of Providence, R. I.

At St. Croix, on the 20th of March, Mary Chandler, daughter of the Rev. Wm. Berrian, in the twentieth year of her age.

CALENDAR.

APRIL.

25. Second Sunday after Easter, and St. Mark the Evangelist.

MAY.

1. St. Philip and St. James, the Apostles.
2. Third Sunday after Easter.
9. Fourth Sunday after Easter.
16. Fifth Sunday after Easter, or Rogation Sunday.
17. }
18. } Rogation days.
19. }
20. The Ascension of our Lord Jesus Christ.
23. Sunday after Ascension Day.
30. Whitsunday.
31. Monday in Whitsun-Week.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. First Sunday after Easter, April 18, in St. George's Church, admitted the Rev. Benjamin S. Huntington, Deacon, to Priests' Orders. Morning prayer was read, and the candidate presented, by the rector of the Church, the Rev. James Milnor, D. D., and the sermon preached by the Right Rev. James H. Otey, D. D, Bishop of the Diocese of Tennessee. The Rev. James W. Cook, Assistant Minister of St. George's, and the Rev. Lawson Carter, of Brooklyn, were also present, and assisted in the laying on of hands.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M. St. John's Church, *Troy*; 4 P. M. Lansingburgh, *Rensselaer county.* Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, *Essex county.*

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glens Falls, *Warren county.* Tuesday, 18, Stillwater, *Saratoga county.* 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, *Montgomery county.* 24, Fonda. 25, Johnstown, *Fulton county.* Thursday, 27, Little Falls, *Herkimer county.* 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county,* Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady.*

Trinity Sunday, June 6, A. M. Trinity Church, *Albany*; 4 P. M. St Luke's Chapel, West Troy, *Albany county.* 7, Lansingburgh, *Rensselaer county,* Institution. St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county.* 12, do.

First Sunday after Trinity, June 13, St. James' Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.* Institution A. M., Confirmation P. M.

St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county,* St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 26th inst., at half past 7 o'clock.

Wm. A. Duncan, *Recording Secretary.*

☞ It is expected that the Rt. Rev. Dr. Otey will favor the Board with his presence.

April 22, 1841.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From "an unkown friend," a bundle of garments.

Such presents at all seasons of the year will be very acceptable to the poor of my charge.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.

B. EVANS,

Missionary at Large, No 7 Third Avenue.

N. B. My residence after the first of May, will be 3 60 Broom street.

April 22, 1841. B. E.

CHURCH AT EVANSVILLE, INDIANA.

The Rev. Mr. Lamon, Missionary at the above station, would gratefully acknowledge the following contributions:

New York.—Church of the Ascension, by the hands of the Rev Dr Eastburn—from J R Le Roy $10, Thomas Otis 10, Mrs T T Payne 5, Eloise Payne 50 cts, Mrs J C Osborne 3, Miss Charlotte Le Roy 1, A Young Lady 2, Mrs A J Street 3, A Member 1, do 25 cts, Stewart Brown 10, Dr Delafield 10, A Lad 1, T M Beare 2, Prosper M Wetmore 3, Miss Esther Turner 10, Miss Merritt 2, A Member 2, Mrs Brown 1—$76 75.

From F S Winston $5, Wm Bard 5, Charles Butler, Esq, 5, E A Nicoll 5, Cash 5, C Wolfe 5, Miss Duffie 5, E C Palmer 2, Wm Mott 2—$39.

Brooklyn.—Christ Church, by the hands of the Rev Kingston Goddard—from the ladies, through Mrs R Wadsworth and Miss Bicher $41, Wm Crips (2 gold pieces) 4 85, Mr Large 1, Mr Lattimer 1, Mr and Miss Maxwell 2, N J Becar 2, Mrs Ketchum and Miss Sweetland 1, Cash 2, Miss —— 1 50, J S Shapter 3, J Robinson 50 cts, N D Carlisle 5, James C Adams 3—total $67 85.

Any further contributions handed to the Rev J D Carder at the Missionary Rooms, No. 281 Broadway, will be thankfully received.

April 22, 1841.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received—

From Robert Ray $2, P E F M'Donald 4, J H Contoit 2, J T Adams 1, E W Dunham 1, Dr M'Vickar 2, J Neilson, jr, 1, G M Ogden 1, A G Rogers 1, J Wells jr, 1, J Delancey Walton 5, J Meigs, jr, 1, F H Trowbridge 2, J E Johnson 3, W E Wade 1, W Timpson 1, Mrs Burke 2, Rev Mr Ten Broeck 5, Joshua Jones 2, H C Westervelt 1, F N Kensett 1, Geo T Fox, jr, 53, Jotham Smith 2, P A Schermerhorn 5, W C Schermerhorn 2, L Phillips 1. By Richard Sill, from S H Journeay 1. By W A Duncan, from Mrs Robert Bartow 15, W F Buckley 3, J N Sayre 2. By C P Burdett, from H G Griffen 1, J C Vandervoort 1, Elisha L Walton 2, A H Northrupp 1, S H Trowbridge 2, W R Lecount 1. By W H Hobart 10. By G A Jarvis and C C Hoffman, from Mrs L M Hoffman 2, James A Edgar 5, P W Ludlow 5, A T Anderson 3, E White 1, Isaac Coddington 2, F R Tilyou 3.

Charles Tomes, Treasurer.

April 6, 1841.

ST. ANDREW'S CHURCH, MICHIGAN.

The undersigned gratefully acknowledges the receipt of letters from the following persons, all of whom have either remitted something, or given him assurances of aid, on or before the first of May:

Rt Rev G W Doane, Rev Drs Wyatt and Croswell, Rev Messrs Kip, Metcalf, W H Walter, H U Morgan. Messrs T H Rochester, and F Hubbard (in behalf of Rev Dr Proal and Rev Mr Patterson.) He hopes to hear favorably from others *soon.* He has asked only for a small amount from each person to whom he addressed a circular, and he is sure no one who can realize the difficulty of sustaining our congregations in the West, especially at the present time, will refuse to give *something* to the one that now solicits aid.

F. H. Cuming,

Rector of S. Andrew's Church,

Ann Arbor, Michigan.

☞ The whole amount will be published in May.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since last report:

From a member of the church residing at Fort Crawford, Prairie du Chien, Wisconsin, through Mr Steele of Fort Snelling, per Rev R F Cadle, $5. Mrs Gibson, Richmond, Va, (general) 5. Christ ch, Westerly, R I, for mission at Cape Palmas, thro' Rev F Aug Wadleigh, (one half) 15. "A lady of N Y" for foreign missions, 20. St Michael's S S, Bristol, R I, 10; do female missionary society, 10; do E B, 1; do, A D W, 25 cts—all for Africa, by friends of Rev Dr Bristed, rector—21 25. Young Men's Ed'n and Miss'y Soc, by hands of Ch Tomes, esq, treasurer, two quarterly payments to 1st April inst, $250. From Ladies' Soc'y of Trinity ch, Columbia, S C, annual contribution to Mrs W I Boone for purposes of China mission, per Rev Peter J Shand, rector, 30. From Mrs Ludlam, Bristol, Pa, for foreign missions, 10 75. From a lady of Philadelphia for do 5. From a class in St Paul's ch male S S, Philadelphia, toward the support of a boy to be named James May, at the mission school in Africa for Mr Latimer 18 50. From the S S at Spring Grove Forge, Pa, for the schools in Africa, 5. From the late Miss Sarah Bedinger of Berkley co, Va, for foreign missions, per Rev C C Taliaferro, 20. From St Peter's ch, Phila, appropriated from the first quarterly collection in 1841, for foreign missions, per F G Smith, esq, parish treasurer, 50. From the Missionary Association of Calvary ch, Rockdale, Pa, for foreign missions, per Rev Alfred Lee, 35. From the collection at the missionary concert at St. Paul's ch, Monday eve, 1st March, for foreign missions, per Rev Mr Newton, 54 60. From Mrs Eliza Beirne, Hartsville, Ala, for foreign missions, per Rev Dr Tyng, 5. From St John's ch, Chew's Landing, N J, 3 50; and from St Peter's ch, Berkley, 1 50, for foreign missions, per Rev Mr Harrold, 5. By hands of Rev E C M'Guire, rector, weekly offerings of St George's ch, Fredericksburgh, Va, for Africa 20, and for foreign missions, (general) 10—30. From a lady of New York in reply to the appeal, 3. Edward A Newton, Esq, Pittsfield, Mass, annual contribution, 250. By hands of Henry Trescot, Esq, agent, from Rev Thos C Dupont, proceeds missionary lecture, St Stephen's chapel, Charleston, S C, (general) 11 36; Rev Paul Trapier, offerings of St Michael's, (general) 18; Rev B C Webb, for Africa, 15; do, for Prince William's parish, Charleston, for Africa, 15. By hands of Rev M T C Wing, agent, from Ladies' Missionary Society, St Peter's, Delaware, (gen) 7 25. Ladies' Sewing Society, St Paul's, Chilicothe, for Africa 10, Ladies' Bible Society, Trinity ch, Columbus, Ohio, Bibles for Africa, 36 75. J S Sawer, Harcourt parish, Gambier, (general) 1. Geo Weller, esq, from St Andrew's ch, Walden, N Y, 4 32. R Farley, esq, Boston, (general) 50. St Peter's ch, Monroe, Con, do, 13 15. A widow's mite, for Sandwich Islands, 1. A lady of Grace ch, for African missions, thro' Rev Dr Taylor, 20. St George's parish, Accomack, Va, by Rev H M Bartlett, (general) 27. St Michael's ch, Marblehead, (gen) 20; St Stephen's ch, Portland, Me, for Africa 30; a lady, (gen) 5; St Matthew's ch, S Boston, (gen) 5; St Paul's ch Miss'ry Association, (gen) 187 96; a member of St Paul's, (gen) 10; Grace ch S Sch weekly contributions for 11 children of mission schools in Africa, balance in full to 1842, 50—total thro' Benj Howard, esq, agent, 307 96. St Paul's ch, Bristol parish, Petersburg, Va, per Rev N H Cobbs, rector, 75. St Paul's ch, Troy, Easter offerings, by Rev R B Van Kleeck, rector, 140 93. Rev E M P Wells, Boston, for Jerusalem, 200. Female Chinese Society, Savannah, Ga, for China, by Miss J C Habersham, sec'ry, 212. Juvenile Missionary Sewing Society of Zion ch, Newport, for Mrs Hill's school at Athens, through Miss A E Lawton, secretary, 10. Total receipts, $2008 82.

J Smyth Rogers, Treasurer.

New York, April 20, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 31st ult., has received the following contributions, viz.

From Christ church, Westerly, R I, contribution for domestic missions, $15. By the hands of the Rev M Hirst, contribution of St James' ch, Dexter, Mich, a missionary station, 1 50. By the hands of the Rev. Mr. Corson, Newtown, Con, from a lady as a thankoffering, 2. From Mrs Wright, Newark, N J, for Bp Chase, 5, and for dom missions 5. From Charles Tomes, Esq, treasurer, quarterly paymt pledge of Young Men's Society, for April quarter, viz, for Duck Creek Mission 62 50; for Tennessee 62 50; for Missouri 62 50. By the hands of the Rev Wm Presbury, contributions of All Souls' ch, Springfield, Ohio, a missionary station, 4 38. By the hands of Thos Robins, esq, receiving agent, Philadel—from Bangor ch, Churchtown, Pa, for dom missions, per M A Sheaf, treasurer, 28. From Mrs Ludlum, Bristol, Pa, for domestic missions, 10 75. From the first quarterly collection in St Peter's ch, Philadel, for dom missions, per F S Smith, treasurer, 240. From Mrs Eliza Beirne, Huntsville, Ala, for dom missions, per Rev Dr Tyng, 5. From the Miss Association of St James' ch, Philadel, for the church at Evansville, Ind, 100, and for the ch at Southport, Wisc, under charge of Rev Mr Allanson, per Wm H Calhoun, treasurer, 50. By the hands of Rev A B Hart, contribution of Trinity ch, Apalachicola, Florida, (a missionary station,) 30. By the hands of Rev Samuel Starr, contribution from St Michael's ch, Trenton, N J, 32. By the hands of Thomas Robins, Esq, Phila, contribution from St John's ch, Chews' Landing, N J, 350. From St Peter's ch, Berkley, N J, 1 50. By the hands of Rev S W Manney, contribution of St Paul's ch, Laporte, Ind, (a missionary station,) 2 45. By the hands of Rev W H Walter, contribution of St George's ch, Schenectady, N Y, 50. By the hands of Geo Weller, from St Andrew's ch, Walden, N Y, 6 76. By the hands of Rev David Brown, contribution of Trinity ch, Jacksonville, Florida, (a missionary station,) 7. By the hands of Rev Frederick Freeman, contribution of St Mark's ch, Augusta, Me, (a missionary station,) 16. By the hands of Rev P J Shand, from Rev Edward Philips, Rector, offerings of Grace ch, Camden, South Carolina, 20. From "a Friend," N Y, 1. By the hands of Rev E C McGuire, Rector of St George ch, Fredericksburg, Va, weekly offering of that ch, 5 18. By the same hands, received from Mrs E McCrea, 10; and from Miss M J Keith, 2 50. By the hands of Rev Wm Douglass, contribution at Alton, Ill, 6 63; at Carrolton, 6; at Jerseyville, 5; and at Piasa Creek, 2 25; all within the missionary station at Alton and vicinity. By the hands of H Thomas, from Miss Mary E Marks, Bethany, Conn, 1. By the hands of D Ravenel, Esq, receiving agent at Charleston, S C, contribution of the ch at Claremont, S C, near Statesburg, per Rev E Converse, 95. Contribution of Prince Frederick's ch, Pe Dee, per Rev Mr Dangerfield, [illegible] March, per Rev Mr Dupont, 21 75. Donation from Rev B C Webb, 5. Offerings of St Michael's ch, Charleston, per Rev Mr Trapier, 72. By the hands of Rev Wm Allanson, contribution of St Matthew's ch, Southport, Wisconsin, (a missionary station,) 4 56. From the Missionary Association of St Peter's ch, Monroe, Conn, 17 85. By the hands of Rev A H Cornish, contribution of Christ ch, at Juliett, Ill, (a missionary station,) 6 75. By the hands of James Howard, Esq, receiving agent, Baltimore, from All Hollows parish, Ann Arundell co, Md, per Rev R W Goldsburg, 10. By the same hands, from Mrs Richard Potts, Frederick, Md, for Bp Kemper's mission, 10. By the hands of Rev Ch Prindle, collection in —— ch, Lawrenceburg, Ind, 12. By the hands of Rev H R Bartlett, contribution of St George's ch, Accomac co, Va, 10. By the hands of Rev Solomon Davis, from Miss Sarah Crawford, 5; from Miss Susan Crawford, 5. Donation by the hands of the Rt Rev Dr Kemper, from David Gibson, Lawrenceburgh, Ind, 7. By the hands of Rev L B Hull, contribution of St Paul's ch, Milwaukie, Wisconsin, (a missionary station,) 6. From Rev Dr Lyell, per T N Stanford, Esq, collection in Christ ch, New York, 50. By the hands of Rev Clarkson Dunn, from Christ ch, Newton, N J, for Domestic missions, 10. By the hands of Rev J L Darrow, contribution of —— ch, Collinsville, Ill, (a missionary station,) 3. Easter offering of St. Paul's ch, Troy, N Y, Rev R B Vankleeck, Rector, for Domestic Missions, 249 43. By Rev J H Coit, Rector, from Trinity ch, Plattsburgh, N Y, per Mrs Haile, one half 3, and weekly offering of a small family for one year, ending Easter, 1841, 3. By the hands of Rev A Humphrey, contribution of St Paul's ch, Beloit, Wisconsin, (a missionary station,) 1 81. By the hands of Rev R Camp, a contribution of Trinity ch, Brooklyn, Con, for Domestic Missions, 45. By the hands of Rev Thomas Mallaby, Rector of Trinity ch, Athens, N Y, 6. Total receipts, $1565 05.

James Swords Treasurer.

New York, 21st April, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Thomas C Winthrop, Esq, to constitute him a life member, $25. Mrs Jacob Lorillard, annual, $5. A lady of Christ ch, Ballston Spa, by the hands of Rev D Babcock, rector, $2. "For the Bible and Prayer Book Society," $1. John Leonard, donation, $2. Total, $35.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann-street, by

Thomas C. Butler, Agent.

New York, April 22, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Thomas C Winthrop, Esq, life subscription, $10. Mrs Lorillard, annual, $1. Collection in St. Paul's ch, Syracuse, received from Jonas Earl, jr, Esq, a warden, $5. Collection in St John's ch, Medina Rev. Stephen Douglass, Rector, $4. From R H H, a donation, $3. Total, $23.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,

Thomas C. Butler, agent.

At the Depository, 28 Ann street.

New York, April 22, 1841.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the last three weeks ending April 21st, from the following individuals, viz.

Rev W H Walter, Schenectady, with remit; Rev H Gregory, Syracuse, with remit; A E Miller, Charleston, S C; G L Eigenbrodt, Troy; Charles Stimpson, jr, Boston; Joseph Gill, Richmond, Va; Rev W Shelton, D D, Buffalo, with remit; R S H George, Phil; Rev J V Van Ingen, Greene; L W Hall, Springfield, Mass; Robins & Folger, Hartford, Conn; R S H George, Phil; C B Goodman, Mobile, Ala; Rev E M Forbes, Cool Spring, N C; N C King, Norfolk, Va.

Packages have been forwarded from the Depository during the last three weeks ending April 21, as follows:

To J C Derby, Auburn, 3 packages sent to Robinson, Pratt & Co; D Brunner, Baltimore, per Phil Union Line; J Fletcher, Marlborough, per tow boat Lexington; Rev J Brown, Newburgh, per steamer Highlander; Rev H Gregory, Syracuse, N Y, care of Mr White, sent to Astor House; R S H George, Phil, per Union Line; D Brunner, Baltimore, in package to George; C Foot, Bridgeport, Conn, per steamer Nimrod; E Wiley, Savannah, Ga, per brig Madison; Joseph Gill, Richmond, Va, per sch Lynchburg; Wm Rowland, Norfolk, Va, per sch Phebe Eliza; Belknap & Hamersley, Hartford Con, per steamer Splendid; L H Young, New Haven, Con, per steamer New Haven; A E Miller, Charleston, S C, per brig George; R S H George, Phil, sent to D Appleton & Co; Rev W H Walter, Schenectady, care of J M Woodward, Albany, per tow boat A Marvin; Rev J V Van Ingen, Greene, care of C Barnard & Son, sent to John P Stagg & Co; Rev R S Adams, Mishawaka, care of Rev D V M Johnson, Michigan City, per Troy and Mich Line; Rev W H C Yeager, care of John Wassell, Little Rock, Arkansas, per ship Alabama, for New Orleans; Rev W S Bartlet, Little Falls, sent to York House, Courtland street; Rev Stephen Douglass, Medina, sent to Wallace & Christopher, Cedar street.

WANTED to rent, a Sitting or part of a Pew in the body of St. John's Church. Address P. box 792 Lower Post-office.

April 24 2t—$

UNION HALL ACADEMY,

Jamaica, Long Island.

Henry Onderdonk, Jr., A. M., *Principal.*

John N. Brinckerhoff, A. M., *Instructor in Mathematics.*

WILL re-open on Monday, May 3d. For circulars and other particulars, apply to Mr. E. Monroe, No. 172 Broadway, or to the Principal, (by mail, or in person,) at Jamaica. Communication with the city by stage and cars twice a day.

April 24 3t—$

MISSES EDWARDS'

BOARDING AND DAY SCHOOL,

New Haven, Con.

THE Summer Term of this school will commence on the 3d of May.

References. Rt. Rev. T. C. Brownell, Rev. Dr. Croswell, rector of Trinity Parish, New Haven.

April 24—6t

PRIVATE TUITION.

THE subscriber will have in a few days, one or two hours unoccupied, which he will devote to giving instruction to pupils at their homes, in the usual studies of an English education, and the undergraduate course at college.

JAMES J. ACHESON, A. M.

Apply at the residence of Mr. A. No. 3 Charlton-st. between the hours of 2 and 3 o'clock, or by note.

April 24 3t—$

OXFORD THEOLOGY.

REMARKS on the Oxford Theology, in connection with its bearing upon the Law of Nature, and the Doctrine of Justification by Faith, by Vanbrugh Livingston.

The above work will be published on Wednesday the 29th inst. by

BENJ. G. TREVETT,

28 Ann-street, 2d story.

Early orders respectfully solicited. Ap 24–3t.

VALUABLE BOOKS AT AUCTION.

Including the Library of the late Rev. L. P. Bayard.

ON Tuesday evening next, will be sold by Royal Gurley at the New York Long Room, 169 Broadway, an extensive and valuable collection of English Books including the Library of the late Rev. L. P. Bayard, embracing many rare and valuable books. The attention of lovers of good Books and scarce Editions is invited to this collection, offering a rare opportunity of adding to libraries of individuals or Public Institutions. April 24

EASTER TRACT.

JUST REPUBLISHED by the General Protestant Episcopal Sunday School Union, from the London Edition, *Matthew and Francis Preston, or the Benefit of Scriptural Instruction Illustrated,* in the case of Two Beloved Sons. By Matthew Morris Preston, M. A., Vicar of Cheshunt, Late Fellow of Trinity College, Cambridge, 48 pp. 18mo. fancy paper. For sale at the Union Depository, 28 Ann-st.

April 24

VALUABLE THEOLOGICAL BOOKS.

RECEIVED per last arrival, and for sale by

D. APPLETON & CO.

Importers and Publishers,

200 Broadway.

Library of Anglo Catholic Theology, volume 1, containing Ninety-six Sermons, by Launcelot Andrews, sometime Lord Bishop of Winchester.

Some Important Points of Primitive Christianity, maintained and defended in several Sermons and other Discourses, by George Bull, D. D., sometime Lord Bishop of St. David's. 1 vol. 8vo.

Library of the Fathers of the Holy Catholic Church, Anterior to the Division of the East and West, translated by members of the English Church. Vol. 6 contains St. Chrysostom's Homilies on Galatians and Ephesians.—vols. 1 to 5, to be had separately or in sets.

The Early English Church, by Edward Churton, M. A. 1 vol. 12mo.

The Book of the Church, by Robert Southey, Esq., LL. D.—fifth edition, 1 vol. 8vo.

The Churchman's Companion—a Practical and Devotional Commentary upon select portions of the Book of Common Prayer—in a series of Choice Passages from the Writings of Bishops Beveridge, Hall, Hopkins, Leighton, Taylor, Wilson, &c.—1 vol. 18mo.

Parochial Sermons, by John Henry Newman, B. D.—5 vols. 8vo.

A Manual of Christian Antiquity, or an Account of the Constitution, Ministers, Worship, Discipline, and Customs of the Ancient Church; to which is prefixed an analysis of the Writings of the Ante-Nicene Fathers. By the Rev. J. E. Riddle, M. A. of St. Edmund's Hall of Oxford, in one stout 8vo. vol.

Homilies—with various Readings—to which are added The Constitutions and Canons Ecclesiastical, set forth in the year 1603, a new edition in 1 vol. 8vo.

Sermons preached by Dr. William Laud, Archbishop of Canterbury, and Martyr. 1 vol. 8vo.

Bishop Man's History of the Church of Ireland, from the Reformation to the Revolution, in stout 8vo. volume.

The Life and Times of St. Cyprian—by George Ayliff Poole, M. A. Incumbent of St. James' Church, Leeds—in 1 vol. 8vo.

(*List to be continued.*)

D. A. & Co. continue to receive by every packet all the important reprints, and new works of the most eminent Divines of the Church of England.

April 24

A WIDOW LADY, a communicant of the Episcopal Church, wishes a situation as Matron in a Boarding-school. Having had experience in a large and respectable institution of learning in the vicinity of this city, she is able to give ample testimonials as to character and capability.

Reference to several of the clergy of this city, will be given if required.

Address Matron at the office of the Churchman, 111 Nassau-street.

April 17 3t—$

IRVING INSTITUTE.

An English and Classical Boarding-school for Young Gentlemen, Tarrytown, Westchester Co., N. Y.

THE Summer Term of this Institution will commence on the 1st of May next. Circulars may be had at the principal bookstores of this city. Applications addressed to the Principals by mail will receive early attention.

Wm. P. Lyon, A. M. }
Chas. H. Lyon, A. M. } Principals.

April 17 3t—$

REVIEWER REVIEWED,

OR Doctor Brownlee versus the Bible, versus the Catholic Church, versus the Fathers, ancient and modern, versus his own creed, versus himself. By Philalethes. A fresh supply of this valuable discussion on the intermediate state, just received, price 25 cents. By

April 17 SWORDS, STANFORD & Co.

LITERARY INTELLIGENCE.

PARENTS and Guardians are politely informed, that ladies can acquire a solid and elegant education at Mrs. Tapscott's School, 91 Walker street, near Broadway. Particular attention is paid to the manners and morals of the pupils. The amusements during the recess are on the most approved plan of physical education, Mrs. T takes pleasure in assuring her patrons that her teachers, who have been carefully selected, are talented and faithful. Ladies are taught a neat and elegant system of writing, in a few private lessons, by Mrs. T. Small children have superior advantages preparatory to entering the higher classes.

REFERENCES:

Right Rev. Bp. Onderdonk
Rev. Dr. Milnor
Dr. W. C. Wallace
Dr. M. H. Burrell
Rev. W. Adams, 69 Mercer st.
Rev. S. H. Price
Rev. Mr. Maclay
Dr. John Shanks
Rev. S. H. Gilder

April 17—4t

C. WILKINS,

FORMERLY Organist of St. Luke's and St. Bartholomew's Churches in this city, offers his services to the congregations in New York or Brooklyn.

References, Rev. J. M. Forbes, rector of St. Luke's; Rev. L. P. Balsh, rector of St. Bartholomew's.

Communications addressed to him at C. T. Geslain's Music store, 361 Broadway, (opposite the Carlton House,) or at his residence 9 Eighth-st. near 6th Avenue, will be attended to.

April 17 3t—$

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

YOUNG LADIES SCHOOL, LITCHFIELD, CT.

MISS J. H. JONES will open a School for a *limited* number of scholars in this village, Wednesday, May 5th.

The boarding department being restricted to six or eight in number, will commend the plan to all who justly fear the influence of associations in large establishments, while a few daily pupils, it is believed, will have a tendency to keep up an emulation, which might languish in a school of an entirely domestic character.

Presenting peculiar advantages for physical education, an aspect of unrivalled neatness, great beauty of scenery, with an almost entire seclusion from business, few locations it is believed present so favorable a combination of circumstances for an object of the kind proposed, as Litchfield—the objection to its remote inland situation, being obviated by its present easy access in a few hours by rail road communication with New York.

The demonstrations of public confidence Miss Jones has received, in being called to organize and control a large Academy in the city of Rochester, subsequently resigned at the solicitation of several gentlemen of the highest standing in Geneva, Western New York, for the exclusive instruction of their own daughters, will evince her practical familiarity with the most liberal courses of instruction in the leading institutions of the country.

Most of the references are gentlemen who have confided young ladies to her care—the remainder familiar by residence with her qualification as a teacher.

Terms for instruction in the English branches and board, including all contingencies, $175 per annum. Music, Languages, and Drawing, *extra.*

REFERENCES.

Albany: Dr. Wm. B. Sprague.
Union College: Prof. A. J. Yates.
Geneva: Henry Dwight, Gen. Swift, Hon. J. Sutherland, Judge Whiting, William Clark.
Litchfield: Hon. Truman Smith, Hon. Seth P. Beers, Dr. William Buel.
New York City: Charles Butler, Esq., Meigs D. Benjamin, Dr. Vermilye, of the Collegiate Churches. 6t$ Litchfield, March, 1841.

THE SPRING SESSION of the Rev. H. Adams' Select School, limited to Eight Boys, commences at Easter. Circulars, and any information in relation to the establishment, may be had on application to the Principal, at Saugerties, Ulster county, N. Y.; or at the Office of the Churchman, 111 Nassau street, New York City. Saugerties, March 20, 1841.

PAULDING INSTITUTE.

Yonkers, 17 miles from New York.

A Classical and Commercial Boarding-school for Boys, number limited to twenty. This commodious brick building was erected a year since, and has been in operation from that time. The Principal deems the best evidence he can adduce as to the merits of the establishment, is the general approbation of the parents and friends of the pupils intrusted to his charge.

The Summer Session will commence on the first of May ensuing, when a punctual attendance of the pupils is requested. Circulars at Mr. A. T. Goodrich's Bookstore, Astor House, Barclay-street; and Messrs. Gould, Newman & Saxton's, 91 Nassau, corner of Fulton-st. New York. Wm. Murrell, Principal.

April 17 2t—$

THE SUNDAY SCHOOL TEACHER'S COMPANION.

THIS work contains extracts from James, Watson, Bishop Whittingham, Morison, Bishop Doane, Lye, Dr. Abercrombie, Irvin, Raffles, Davis, Dr. Doddridge, Bishop Onderdonk of New York, the London Sunday School Teacher's Magazine, the Family Visiter, and from the Christian Observer.

CONTENTS.

I. *On the Offices of a Sunday School Teacher.*—A Teacher of Babes—Of great Antiquity—Of great Sacredness—Of great Utility—Of great Moral Dignity—Of infinite Responsibility—Of Blessed and Glorious Reward—Its Ultimate Object—Subject to the Authority of the Church.

II. *On the Qualifications which every Sunday School Teacher should seek to possess.*—First Requisites—Personal Piety—A Knowledge of Divine Truth—Gravity—An acquaintance with the Proprieties of human conduct, founded on the Distinctions of Society—Decision of Character—Simplicity in Communicating Knowledge—A Heart deeply interested—A patient Temper.

III. *On the proper Discharge of the Duties of the Sunday School Teacher.*—A Sacred Manner—Decorum and Gravity—Humility—Dignity—Becoming Authority—Affection—Unanimity—System—Punctuality—Teach to read correctly—*Religious* Instruction—Religious *Impression and Progress*—Teach with Simplicity—Explanations of Lessons, and Conversational Instruction—Teach with Interest—Attention and Memory—Catechising—Previous Preparation—Discipline—Visiting—Perseverance—Constancy—Fervent and Habitual Prayer.

IV. *On the Duties of Sunday School Teachers to each other.*—Unanimity and reciprocal Affection—Unity of Action—No Backbiting—Kindness and Respect in Address—No Interference with the duties of each other—No Strife for the Pre-eminence—An Observance of Proprieties founded on age, sex, and condition in life—Advice and Useful Information—Mutual Prayer.

V. *On the Temptations to which Sunday School Teachers are peculiarly exposed.*—Injury to their own Personal Religion—A Spirit of Pride—A Dogmatical, Authoritative, and Overbearing manner.

VI. *On the Discouragments of Sunday School Teachers*—The Conduct of the Children—The Conduct of the Parents—The Unconcern of the Senior members of the Church.

VII. *Motives to Diligence in the Work.*—The present Interests of Society—The Value of the Soul—The Indefinite Extent of the Blessing—The Shortness of Time—The Uncertainty of the Season—The Honor attending the Employment—The Approving Testimony of the Lord Jesus at the Last Day.

Addenda.—The volume also contains, Short Summary of a Teacher's Duty—the Teacher's Care—Self-examination for teachers—And Direction for Sunday School Teachers' Meetings.

The above work is printed on fine white paper, is bound in the best style of embossed muslin with gilt edges. It is thus made a suitable book to be presented by the Rector of a Church, or any Christian friend to every young person on becoming a teacher in a Sunday school. And it will be generally appropriate for all Sunday school teachers, the elder as well as the junior ones; and indeed for all interested in the subject of Christian education.

Orders solicited by

ALEXANDER V. BLAKE,

No. 54 Gold street, corner of Fulton, New York.

April 17, 1841.

SELECT SEMINARY FOR YOUNG LADIES.

Peekskill, Westchester Co., New York.

THIS establishment will be opened by Mrs. Rainsford and her daughters, on Monday the 3d of May, in the healthy and beautifully situated village of Peekskill.

The charge for instruction, comprising every branch of a solid and polite education, will be for boarders, $200 *per annum*; for day pupils, in the senior class, $40; in the junior. $32.

The following will be *extras.*—French, Drawing, and Ornamental Needlework, *each* $5 *per quarter*; Piano-forte, with use of instrument, $12; do. Singing, $10 do.

Boarders will be required to bring with them bed, bedding, and the usual appendages to the *toilette.*

Payments to be made quarterly in advance.

Each young lady will be under the superintendence of the Principals. The French language will be the medium of conversation in the school-room.

Further particulars may be obtained from the Principals; the Rev. Moses Marcus, B. D., Rector, and the wardens and vestry of St. Peter's Church, Peekskill.

References may be also made to the Right Rev. the Bishops of New York and New Jersey, the Rev. Drs. Berrian, Eastburn, Milnor, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; Messrs. Swords, Stanford & Co., James B. Elliman, John H. Hicks, Esqrs., and John Smith Rogers, M. D., New York.

Peekskill, April 17.

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April 17. 3t

From the Episcopal Recorder.

GAMBIER, March 10, 1841.

To the Editors of the Episcopal Recorder.

Dear Sirs:—I feel it due to myself, to truth and the Church, to answer a notice in the Churchman of February 27, of my late work on Oxford Divinity. I would much prefer to do it in the columns of the same paper. But having recently been refused a place in that journal, to certain communications touching a previous piece of behaviour on the part of its editor towards me, I have no reason to suppose the papers herein enclosed, would meet any better reception. I therefore request you to do me the favor to give them an insertion in your paper.

Yours truly and affectionately,

C. P. M'ILVAINE.

Bishop M'Ilvaine to the Editor of the Churchman.

Sir:—In your paper of February 27th, you devote some columns of editorial remarks to my late work on Oxford Divinity. You are so courteous as to head the article with the title, "*The Romance of Gambier.*" You then illustrate that title, by quoting from the Preface to the work, an extract containing some grave assertions of mine, concerning the history of certain views of Justification, which, it was to be presumed, I had not made lightly, or without at least some plausible reasons. Of these assertions, you say, "*In justice to the Church, we do not hesitate to pronounce them a mere piece of romance.*" Your courtesy proceeds even further. "*The Romance of Gambier,*" you say, "*has not even the common-place merit of being 'founded in fact.' To do it justice, however, it does not lack for the marvellous.*" Your ridicule now assumes another mode. You speak in a spirit exceedingly intelligible, of "*the grand awakening of justification, by faith, according to the Gospel of Whitfield and Wesley, Newton and Scott, Simeon and Bishop M'Ilvaine.*" Then, of the book, the author of which you have so courteously treated, you take pains to tell your readers that you have never read it, because you were satisfied of the author's "*incompetence to point out the errors, if any there be,*" in the Oxford Divines. And the evidence of incompetency, you say, is "the author's ALMOST HERETICAL Charge" on Justification. But though you have not read the book; you had seen, you say, "*copious extracts*" from it, in the Gambier Observer, of the 13th inst. (You mean what is now the Western Episcopal Observer.) That is, you had seen the *Preface*; for nothing more had appeared in the Observer, until after the 13th; and the Preface furnishes not the least idea of the mode of argument pursued in the rest of the work.

Now, sir, were it not for other ma'ters in your remarks, I should not have taken the trouble to notice the above specimens of what is going on in the Church, under an editor, whose paper is formally announced as "*the official organ of the Bishop of the Diocese of New York,*" *and as being* "*under his general direction and supervision.*" But as it is, I will say something as to your expressions of contempt and ridicule, and your charge of "*almost heresy.*" Such language, I confess, pains and mortifies me exceedingly—and so does it many others, who are not likely to bear the pain very patiently. But, why does it thus affect me—because it injures me? My dear sir, you may write thus all your life, if you choose, so far as I care on my own account. Your ridicule or contempt is very harmless. Very likely it will have the effect of setting many to reading both the book and the Charge, who otherwise would not have done so. I ask no other answer to your charge of "*almost heresy,*" than that those who read what you have written, will also read what I have written. But why, then, am I so pained and mortified? Is it because such treatment and such opposition from you were unexpected? Alas, Dr. Seabury, I have known you too long and too well, not to know just how such truth, even what, in my view, is no other than "the glorious Gospel of the blessed GOD," would be relished by you. I knew you would utterly despise, detest, and ridicule it, just as you have done. And I have no idea that you have expressed all you feel with regard to it. Your hatred of such truth is, I have no doubt, even much greater than you have expressed. I say it feelingly and solemnly, for I know the awfulness of such a state of mind. And if I supposed you would deny it; were it not that I suppose you wish to be considered as in that state of mind, I would not thus lay it to your charge. But as long as I thus understand the views and tastes which you avow, let me tell you seriously, not in the spirit of severity, that until there shall be reason to suppose that GOD has wrought a great, and what I should call a very blessed change, in your views and tastes and sympathies; when I shall publish any thing distinctive concerning the great matters of the Gospel, especially, as to *what a poor sinner must do to be saved,* I shall feel much more confident that I speak "*the truth as it is in Jesus,*" if I find you loathing it, as you do my Charge, than if I shall find you praising it.

You recently published in your paper of November 7th, a most abusive and abominable attack upon me, headed, "*Oxford Tracts—Charity Exemplified.* You charged me with having refused to receive a person as a candidate for orders, "*because he had declined joining a tee total society, and attending services where the liturgy was dishonored.*" When I requested you to state the grounds on which you published such statements, (which by the way had not one least approach to truth,) you declined printing my letter and answering its request for your grounds of charge, "*out of respect*" *(you wrote to me) to my office, and regard to the honor of the Church, and because you did not want to be brought into such conflict with your superior*" as you foresaw would be the consequence. My dear Sir, if your respect to my office and to your "superior" and to the honor of the Church be so great, how great then must be your hatred of the truth contained in my Charge, when it so masters that respect and so casts it behind your back, and makes you treat your "superior" as you have done in the article now under consideration!

But let us ask again, why does your treatment so pain and mortify me? I answer, because of the painful consideration that the Churchman is so widely regarded as representing the clergy of the Diocese of New York, and especially because it is "the *official organ* of the Bishop of New York," and is under his avowed "*general direction and supervision,*" and therefore where it calls my Charge "*almost heretical,*" it is the Bishop of New York whom the Bishop of Ohio must consider as thus speaking; and when it ridicules the writing of the Bishop of Ohio as "*mere romance,*" "*not even founded on fact,*" and as the work of a writer "*incompetent,*" and as containing "*a perversion of historical truth,*" it is not merely Dr. Seabury who is responsible, but it is his endorser and patron and director and supervisor, his protector in these things; it is the Bishop of New York; who is just so much the more responsible for these expressions and charges, as his influence in giving them weight is greater; and so will he be held by the Church as well as by myself. You may form some idea how this matter appears to others by the following letter of a presbyter of a large diocese *not in the West.* The letter came with your article, and refers to it. "Wherever (says the writer) the responsibility may lie, I am greatly mistaken if there be not a very large number who will not be satisfied until it is distinctly understood where the responsibility does lie. If there be no power in the Church by which such an evil may be reached, at least by official censure, our discipline must be defective. Can it be that both the spirit and the principles and the doctrines held are not a subject of grief and shame to a large portion of our Church? If it be not so, even in the Diocese of New York, it opens our minds to a melancholy state of things indeed."

Now you see what consideration inflicts my pain and mortification. Precisely what (you said) prevented you from publishing my letter above alluded to, and from stating the grounds of your calumnious attack, viz., *The honor of the Church.*

But here I must say that I would not have spoken in this letter touching the responsibility under which I hold the Bishop of New York for the conduct of the Churchman towards me, were it not that I have faithfully and respectfully and kindly tried in vain by a private correspondence to obtain from that Bishop some satisfaction, at least some expression of regret for the abominable attack upon my *official proceedings,* in the case of the candidate above referred to. My first letter, he answered by declining to be considered as responsible, in the way I held him to be, for such things in the Churchman; while not a word has he said, to indicate that, in the article complained of, he does not entirely concur. My second letter is, to this day, unanswered, though it was written nearly two months ago. Now, Dr. Seabury, with regard to your expressions of ridicule and contempt, and your charge of "*almost heresy,*" I leave you very contentedly to such reward as the *Christian and gentlemanly* spirit of the clergy and laity of the Church will abundantly accord to you, only begging you to remember that, however you may have meant it when you placed me in company with *Whitfield, Wesley, Newton, Scott, and Simeon,* I by no means decline the honor. However I may differ from any of them in some things, I love and honor the whole group, and especially Newton, Scott, and Simeon, as noble "soldiers of JESUS CHRIST," and GOD forbid that I should not feel honored by such ridicule as places me at their side.

Then, as to the Charge, which you so much reprobate as "*almost heretical,*" I trust the considerate reader will not accuse me of egotism, in introducing the following extract from a letter lately received from my honored friend the Rev. G. S. Faber; especially as his authority has been so much spoken of lately in recommendation of his work on election, and as you, sir, have said in your notice of my book that "Faber would not thus have conducted the argument." Thus he writes: "I ought before to have acknowledged your kind remembrance of me, in the shape of your very excellent, *and unhappily* very seasonable Charge on the vitally important subject of justification. In this present day of rebuke, when the Oxford Tractarians are doing all that lies in their power to propagate the Popish view of justification, which among Protestants, (as you remark, Charge, p. 153,) seems to have been first advanced by Lauterwald, your Charge is *specially* seasonable, and you will quite understand why I say *unhappily* seasonable. You have, however, faithfully done your duty, and I in an inferior grade of the priesthood, though to a greater *typographical* extent, have endeavored to do mine. Among other Popish fancies, the Tract school now maintain sacramental justification."

So much for the difference of opinion between you and Mr. Faber; you calling that "*almost heretical,*" which he calls very excellent, seasonable and faithful. Whose opinion I prefer, perhaps you will be able to decide. Your charge against me of *perverting historical truth,* and of having made the "marvellous" assertion that Bishop Bull inoculated so many of the best divines of the English and American Churches, down to Debon and Hobart, with the views of Socinianism, will be noticed in another letter. Meanwhile I am yours truly,

C. P. McILVAINE.

Gambier, March 6, 1841.

SALVATION THROUGH THE MERITS OF CHRIST.

How was CHRIST made sin for us? Not by our sins *inherent* in him, that is horrid blasphemy; but by our sins imputed to him, that is true divinity. And as he was made sin for us, not by the inhesion of our sins in him, but by the imputation of our sins to him; so we are made the righteousness of GOD in him, by the imputation of his righteousness to us, not by the inhesion of his righteousness in us. He was accounted as a sinner, and therefore punished for us; we are accounted as righteous, and therefore glorified in him. He was accounted as a sinner, for us, and therefore he was condemned; we are accounted as righteous in him, and so we are justified. And this is the right notion of justification, as distinguished from sanctification. Not as if these two were ever severed or divided in their subjects; no, every one that is justified is also sanctified; and every one that is sanctified, is also justified. But yet, the acts of sanctification and justification are two distinct things; for the one denotes the imputation of righteousness to us; the other, the implantation of righteousness in us. And, therefore, though they be both the acts of GOD; yet the one is the act of GOD, *towards* us; the other is the act of GOD *in* us. By our sanctification, we are made righteous in ourselves, but not accounted righteous by GOD; by our justification we are accounted righteous by GOD, but not made righteous in ourselves."—*Bp. Beveridge.*

Account: the word is used in the Epistle to Philemon, where St. Paul saith, "If he hath wronged thee, or oweth thee ought, put that on mine account." A man's sin being thus put on CHRIST's account, he is accepted of GOD, as freely as if he had never offended him. Now, this is done by transferring the debt from one person to another; so that we see this imputation of sin to CHRIST, and of CHRIST's righteousness to us, is most necessary. It must be so: and if there were no testimony for it in Scripture, yet reason showeth that there can be no righteousness, but by GOD's acceptation of us, in CHRIST, as if we had never sinned."—*Archbishop Usher.*

In the Scripture, there is a *double* righteousness set down, both in the Old and in the New Testament. In the Old, and in the very first place that righteousness is named in the Bible: "Abraham believed, and it was *accounted* unto him for righteousness." A righteousness *accounted!* And again, (in the very next line,) it is mentioned, "Abraham will teach his house *to do righteousness.*" A righteousness *done!* In the New Testament, likewise. The former, in one chapter, (Rom. iv.,) no fewer than *eleven* times: *Reputatum est illi ad justitium*—"*It is accounted to him for righteousness*"—a *reputed* righteousness! The latter in St. John—"He that *doeth* righteousness, is righteous"—a righteousness *done!* Of these, the latter, philosophers themselves conceived, and acknowledged; the other is proper to Christians only, and altogether unknown in philosophy. The one is a quality of the party, the other an act of the Judge declaring or pronouncing righteous. The one, ours by influence *or infusion*; the other, by *account,* or *imputation.* *That both these there are,* THERE IS NO QUESTION.—*Bishop Andrews.*

ADDRESS TO A PRESBYTERIAN PARENT BEFORE THE BAPTISM OF HIS CHILD.

My Friend,—You are about to bring forward your child to be baptized, which, if you understand the matter rightly, means, to be admitted into the Christian covenant and Church of GOD. Now, you have very properly been reminded, that the value of "your child's never-dying soul exceeds, far exceeds, that of its body;" and, with no less propriety, you have been taught that it is your duty to "consider well, in the first place, these two things—the nature of this ordinance, and your own right to ask it for your child."

The nature of this ordinance is defined by our LORD himself. "He that believeth and is baptized shall be saved;" that is—as all men are conceived and born in sin, and as none can enter into the kingdom of GOD except he be regenerate and born anew of water and the Holy Spirit, (St. John, iii. 5,) so the nature of this holy sacrament is, that in it the person baptized receives a seal and pledge that all the benefits of the new covenant will be bestowed upon him; in other words, that the sin which he inherited from Adam will be blotted out; that he will be ingrafted into CHRIST, by being made a member of his holy Church, which is his mystical body; (Eph. i. 23;) that he will thus be made a child of GOD, by being adopted into his holy family, and so be allowed to call GOD his father, to ask of him all the gifts and graces of the Holy Spirit, and to return to his house a humble penitent, if unfortunately he shall ever wander away; and that he will be made an heir of heaven, by being freely endowed with a title to those eternal blessings of life and happiness which CHRIST has purchased as an inheritance for his disciples, and which GOD the Father has promised to bestow on all who serve him faithfully.

GOD having thus, of his own free grace, prepared this covenant for the benefit of mankind, and sealed its promises by an oath and the blood of his only Son, graciously invites all men to come and be admitted into it, and made partakers of its benefits. Our LORD's words are, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The next thing which you ought to know is—on what conditions GOD is pleased to receive men into this his covenant. There are always two parties in such a transaction; and, although GOD *freely* offers to receive men into the covenant of grace, yet they, on the other hand, must be content to be made partakers of its benefits on the conditions which its great Author and Framer sees fit to prescribe. Men had no inherent title to the blessings of the covenant; and, therefore, they are not to suppose that they are to obtain these blessings on their own conditions, or independent of any conditions whatever. The conditions required are repentance, faith, and obedience; in other words, no one receives the seal of the covenant until he solemnly promises to renounce what GOD forbids, to believe what he teaches, and to do what he commands.

But it must be obvious to you that, before all this can take place, other things are necessary. From what has been said, you may understand the apostle's meaning, when he says, "Whosoever shall call upon the name of the LORD shall be saved." (Rom. x. 13.) But who is to teach men to call upon the name of the LORD? Who is to call upon them to repent, to instruct them in the faith of CHRIST crucified, and to teach them in the way of GOD's commandments? It may be answered, that CHRIST alone, our great prophet, can do these things. True; but he has gone into heaven. Has he, then, left any in his absence to act in his stead? The apostle's remarks on this subject are remarkable: "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14.) Again, who has the right to admit the children of fallen Adam into covenant with GOD, that is as a priest to offer them up to the service of GOD? CHRIST alone, our great High Priest, it may be answered. Yes, verily; but in his absence can any one who chooses take the office of the priesthood upon himself, and act in CHRIST's stead? The apostle's instructions are again of importance—"No man taketh this honor unto himself." (Heb. v. 4.) A heathen, for example, might use the words necessary for baptism, but a heathen could not admit your child into the Church of GOD; so might any Christian go through the simple terms of administering the means of grace, but then any Christian has not authority to discharge the duties of the priesthood and dispense the means of grace. Again, who has a right to set in order the things that are wanting, and to act as an ambassador in the Church of GOD—to proclaim his pardon, dispense his blessings, and maintain the authority of his laws? CHRIST, our great King, may be the ready reply; and nothing more true; but, in the meantime, has CHRIST delegated his authority to any to act in his stead in this respect? for it is not to be supposed, on scriptural grounds, that any one may, without the prince's commission, take upon him to manage the affairs of his kingdom. Here again the apostle's language enables us to decide that some have a right to appear in this high capacity—"We are *ambassadors* for CHRIST, as though GOD did beseech you by us; we pray you, in CHRIST's stead, be ye reconciled to GOD." (1 Cor. iv. 20.)

Did our LORD, then, leave authority with any to act as prophets, priests, and ambassadors in his Church, and in his stead, till his coming again? Making inquiry, you will find that, immediately before his ascension into heaven, he thus addressed the eleven—"All power is given unto me in heaven and in earth: go ye, therefore, evangelize all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." "As my Father hath sent me, even so send I you. Receive ye the Holy Ghost; whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained." (St. Matthew xxviii. 18, &c., and St. John xx. 21, &c.) Thus his servants were commissioned to act in his stead. They were to preach repentance unto men, and make them aware of the blessings of the Gospel; to baptize those who believed, and reject those who did not believe; and to teach those who were admitted into their master's kingdom all things whatsoever that he had commanded.

Every convert to Christianity having heard, at the mouth of CHRIST's authorized minister, the danger of sin, and the promise of GOD, through CHRIST, and having professed repentance, faith, and a willingness to obey, is received into covenant by baptism. Henceforth, if he do not forfeit his privileges by apostacy and disobedience, he may, as a *faithful* father, bring his children to be baptized, even as Abraham was permitted and commanded to circumcise his offspring, because the LORD knew that he would command his children after him to keep the way of the LORD. (Gen. xviii. 19.) Now, you may understand the grounds upon which you are permitted to bring your child to be baptized, and the obligations which will be upon you to bring him up in the knowledge of GOD and of his Son JESUS CHRIST our LORD. You will also perceive that it is only CHRIST's duly commissioned servant who has any authority to act in CHRIST's stead, and admit your child into covenant with GOD; and so, as you value the privileges of the Gospel, and are anxious that your child be made a partaker of these, you will be careful to apply for baptism to one who has CHRIST's commission regularly handed down, and not to one who holds such commission in derision. A man, without CHRIST's authority, may admit children into societies of human constitution, but not into the Church of GOD. You must admit, yourself being the judge, that every *self*-constituted society—be its doctrines, ordinances, or rules of government what they may—cannot be considered the Church of CHRIST; and also, that every man who may think proper to take it upon himself to dispense religious ordinances, cannot, either on his own private authority, or on that of any number of uncommissioned men, be constituted a minister of CHRIST, and capable of acting in his stead. (St. John, xiii. 20.) This, then, must convince you that the subject is deserving of attention, and that, for your own sake and your child's, you ought to study the leading points of the great scheme of redemption and of the design and character of CHRIST's Church, and so ascertain whether your knowledge be correct, your faith sound, your practice right, and your intentions pious and in the spirit of our LORD.—*Rev. John Charles.*

"WILD OATS."

Can imagination picture to itself a more exalted privilege than that of presenting the whole of life—its morning, its meridian, and its evening of a good old age,—one undivided offering unto the LORD? Oh that children who have not yet trampled on their crown, or laid their honor in the dust, could but know, or rather would but consider, the treasure they still possess, and the vantage position they hold. With what abhorrence would they turn from the withering breath and blighting maxims of hoary sinners, who tell them that they must sow their wild oats, and that there is no putting old heads upon young shoulders. They would refute "by the innocency of their lives, and constancy of their faith," these libels upon the grace of GOD, and these calumnies upon all that is most sacred in his image. Their care would be, not to sow their wild oats, but to cherish the seed of every flower that blooms in Paradise, in the fresh and vigorous soil of a true and guileless heart. And while they trod in the blessed footsteps of Him who grew in wisdom as in stature, and in favor with GOD and man, they would repel the charges of their accusers, baffle the designs of their corrupters, and shame their falsehoods by the evidence of facts.—*Rev. H. Woodward.*

BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, have recently published a new and corrected edition of the "Book of Common Prayer," from new stereotype plates. The publishers have taken great pains to make this edition of the Prayer Book very perfect, having been *twice* very carefully read and corrected by a Presbyter; and they now believe it to be the most correct of any American edition extant. It is printed in single columns, on superfine paper, and embellished with six appropriate engravings, the frontispiece being a representation of *Christ Blessing the Bread.* The binding is in Turkey morocco and calf, plain and extra gilt.

The publishers respectfully invite the attention of the Clergy and Laity of the Protestant Episcopal Church to their new edition of the Common Prayer Book, (date 1841,) and solicit a comparison with any other.

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H. & S. RAYNOR, 76 Bowery,

and may be had at the principal Bookstores.

April 3. 6t$

ST. PETER'S GRAMMAR SCHOOL,

PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. MOSES MARCUS, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder,* Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—yly

CLASSICAL EDUCATION.

THE REV. MR. THAYER has for some time received a number of Boys into his family, for instruction in all the branches of an English and Classical Education, preparatory to College or the Counting-house.

Having succeeded in procuring valuable assistance, he has enlarged the course of study, and his pupils may pursue to any extent, if required, the ancient and modern languages, Latin and Greek, German, French, Italian, and Spanish; the higher branches of Mathematics and Natural Philosophy.

SIGNOR FRIZZONI, a member of the family, is a young Italian gentleman, who converses with ease and correctness in the French, Italian and German languages. The pupil is not only required to translate his lessons, but to converse daily with his tutor and his class in the language to which he devotes his attention.

Every Sunday afternoon, Mr. Thayer delivers a lecture adapted to the capacity of his pupils, and immediately after, they receive catechetical instruction.

Stratford is a healthy and beautiful village, well known for the salubrity of its climate, and the intelligence and cultivation of its community. It combines, in a peculiar degree, the quiet and purity of the country, with the refinement of the city. His residence is a spacious and elegant mansion, commanding a fine view of Long Island Sound; the grounds are extensive, well fitted for exercise and recreation. Stratford is 14 miles from New Haven, and five hours' travel from New York City, with which there is daily communication by stage and steamboat.

TERMS:

For board and tuition in the English branches, and Latin and Greek languages, $180 per annum—or $90 per session of 22 weeks, payable in all cases in advance. $15 per session for each of the modern languages.

Each pupil is required to furnish his bed and bedding, and all necessary articles for his toilet.

Application can be made by mail to the Rev. Mr. Thayer, after 1st April, at Stratford, Conn.

REFERENCES:

New York,—Rt. Rev. B. T. Onderdonk, Bp. of N. Y.
Rev. Mr. Forbes, Rector of St. Luke's, N. Y.
Wm. S. Johnson, Esq. Counsellor at Law, Nassau street.
Cornelius Mathews, Esq. Counsellor at Law, Nassau street.
Charles A. Lee, M. D. Hudson street.
Messrs. Wm. M. & J. Benjamin, Maiden Lane.
Mr. Meigs D. Benjamin, Maiden Lane.
Mr. Edward Faile, Front street.
Mr. Albert Hanford, 28 Ann street.
John T. Gilchrist, Esq. New Rochelle.
Rev. Mr. Curtis, Mamaroneck.
Benjamin M. Brown, Esq Mamaroneck.
Connecticut,—Rt. Rev. T. C. Brownell, Bp. of Conn.
Rev. Mr. Wiltbank, Stratford.

Stratford, Con., March 20.

* Rev. Dr. Hale, President of Geneva College.

ST. MARY'S HALL,

Green Bank, Burlington, New Jersey.

THE BISHOP OF NEW JERSEY, PATRON.

THE Summer Term of this Institution will commence on the first day of May next. The charges per term of five months for boarding, lodging, fuel, bedding and towels, all English branches, Ancient Languages, and Psalmody, are $106.

Washing is charged at 50 cents per dozen. Music with use of piano, $15. French $7 50; Drawing $8, per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made.—

1. A deduction of ten per cent will be made on all bills of the second year, of fifteen on the third year; of twenty per cent on the subsequent years.

2. To those who send pupils for three or more years, leaving the time of their attendance to the several ornamental branches, to the discretion of the Principal, the whole charge for the term, including washing, (amounting as the several items do, to about $180,) will be $150.

3. When more than three daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all their bills.

4. When more than five and less than ten pupils come from the same neighborhood, a deduction of fifteen per cent. on all charges will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of the pupils must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not paid within ten days after the close of any term, a draft will be drawn, and the expenses charged.

Address the Rev. R. J. GERMAIN, Chaplain, Principal Teacher, and Head of the family, St. Mary's Hall, Burlington, N. J.

To the Friends of Christian Education in the Church.

ST. MARY'S HALL is just completing its fourth year. The undersigned, having originated the enterprise and taken a constant share in its prosecution, has thus far borne no public testimony to the working of the plan, which, in 1837, he announced in his "Appeal to Parents, for Female Education on Christian Principles." It was then his expectation that at least four years would be required for the development of the principles of the institution, and maturing and settling its plans.—He considers that this is now fully done; and he therefore feels that it is his duty to declare, to all whom it may concern, his entire satisfaction with the principles, plan, and administration of St. Mary's Hall: and his conviction that it deserves the full confidence and the liberal patronage of the friends of Christian Education in the Church. It is to such that the appeal has always been made, and is now; St. Mary's Hall having been founded and uniformly conducted as a Church institution. No pupils indeed are rejected on account of their religious profession. All are welcome. And a large number of its inmates have always been of such as did not profess and call themselves Churchmen. But its training and its tendencies have always been and will always be in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church: and it is matter of devout thankfulness to Almighty God, that from within its walls many have gone out, to carry with them the principles which were here imbibed or confirmed; and, "adorning in all things the doctrines of God our Saviour," to promote, we trust, in the stations in which Providence shall place them, the same sacred influences in others.

In conclusion, the undersigned, with the very best possible opportunities of knowledge, earnestly, and without any qualification, recommends St. Mary's Hall to all who desire a place for the education of their daughters;

i. As a healthy and delightful residence, and a safe asylum;

ii. As a domestic institution, another home, in which pupils and teachers live together as one family;

iii. As a Seminary of sound and thorough instruction in all the usual branches of useful and elegant learning;

iv. As a Christian institution, under pastoral and Episcopal supervision, in which there are daily worship, and instruction in sacred things; and in which the knowledge of salvation, through faith which is in Christ Jesus, is held and taught to be the most desirable knowledge; and growth in grace, through sanctification of the Spirit, the great end of human life.

G. W. DOANE,
Bishop of New Jersey.

Riverside, Feb. 27, 1841.—5teow.

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week

A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.

SAMUEL GORDON, Sec'y. April, 1840.

BROOKLYN COLLEGIATE INSTITUTE,

(LATE DURHAM BOARDING SCHOOL,)

JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in DURHAM, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors, on *Washington Avenue,* Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the city, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the playgrounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION

For English and Commercial Studies, per ann. $160
" Classical, French, and Mathematical, 200
No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb 27.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. HIRAM JELLIFF, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's.
March 27.

WM. PEASE,

PROFESSOR OF THE

THEORY AND PRACTICE OF MUSIC.

Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M. Matthews, D.D.
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James B. Wilson, Esq.,
Rev. Samuel Seabury, D.D.
Henry Hurens, Esq.,
B. A. Mumford, Esq.
H. H. Reynolds, Esq.,
Timothy Clough, Esq.

March 6—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 111 Nassau-street, at Three Dollars per annum, in advance.

☞ No subscription will be discontinued until arrearages are paid.

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